The Missionary Herald

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ELSEWHERE in this number we print a description by Dr. Capen of his Sunday in Foochow, with its busy hours, and of his share in the dedication of the new church in Diong-Loh. It was probably the last article he prepared for the press, though in the mail which brought it came also personal letters to friends and family, some of which may have been written later than this sketch. But even a casual reading of this story shows how fully and how freely Dr. Capen gave his interest and his help to all with whom he came in contact, and how seriously his physical strength was drawn upon in his journeyings, as well as how alert was eye and brain in observing and recording even minute impressions. And now, only a few pages removed from the story of his activities, we have to tell of the services held in honor of his passing into the unseen world.

Dead, yet Speaking

IN the Martyrs' Memorial Hall in Shanghai, on February 1, the day following Dr. Capen's funeral, Americans and Chinese Christians gathered for a memorial service. Consul Parker Wilder presided; the program was prepared by the China Continuation Committee and the Shanghai Missionary Association. The main speakers were Dr. J. Walter Lowrie, of the Presbyterian Mission, and Mr. Chang Bo-Ling, of Tientsin. Mrs. and Miss Capen sat in an anteroom where they could hear the addresses. Dr. Lowrie presented a resolution expressing the "reverent surprise" with which Christians in Shanghai learned that the Master had suddenly called Dr. Capen to his home in glory. "A gentle and commanding personality," the resolution went on, "hallowed by a half century and more of surrender to the world's Redeemer and devoted to the world's salvation for which he died, has been withdrawn from the visible missionary forces of the world." Speaking further in support of the resolution, Dr. Lowrie called attention to the fitness of Dr. Capen's passing "up into the presence of Jesus Christ from a great metropolis in a land for which he had been praying and working—that he should go from this city to glory." In Shanghai, also, at the meeting of the International Institute, Dr. Gilbert Reid paid earnest tribute to Dr. Capen's interest in peace and universal brotherhood under one Heavenly Father.

The Service at Shanghai

THE formal memorial services in America were naturally delayed until full details as to Dr. Capen's last days were received, although many pastors had made his devoted life and triumphant death the subject of sermons in the weeks of February. On the afternoon of March 7 a large audience gathered in the Old South Church, Boston, to join in doing honor to their departed friend and leader. Dr. George A. Gordon, pastor of the church, led the service; Dr. Capen's pastor, Rev. Chauncey J. Hawkins, offered prayer; Mr. G. S. Smith, a former president of the Boston Chamber of Commerce, spoke of Dr. Capen's high Christian ideals in business and public life, and brought the tribute of his many business associates. Bishop Lawrence represented Dr. Capen's educational interests, referring to his work on the Boston School Committee, in the Civic League for Immigrants, and

In Boston and New York

as trustee of Wellesley College. He, like his predecessors, emphasized Dr. Capen's gentleness and courtesy, and said that his efficiency soon brought him to the head of any cause with which he was associated. Edwin D. Mead spoke of Dr. Capen's connection with the movements for World Peace and Col. E. W. Halford of his relation to the Laymen's Missionary Movement, while Dr. James L. Barton in the closing address told impressively of Dr. Capen's loyalty and devotion and industry as president of the American Board.

The New York memorial service was held in Broadway Tabernacle on February 22. Dr. N. D. Hillis spoke of the breadth of Dr. Capen's sympathies, of his greatness of soul, and said: "Touched with a sense of sorrow we are also conscious of victory over sorrow. . . . He longed to see the coming of Christian unity and race equality. He toiled day and night to bring in this Golden Age." Mrs. Frank Mason North voiced the affection and appreciation of Wellesley College for its departed friend; and Colonel Halford, who also spoke at the Boston service, told the story of Dr. Capen's connection with the Laymen's Missionary Movement and quoted one of his later addresses, in which he spoke of "those who had the unspeakable honor of going to the front." It was that he might see with his own eyes the conditions on the field that he took this tour, and to him was accorded the honor of dying while "at the front." Dr. E. L. Smith, of the Board's New York headquarters, spoke at the Broadway Tabernacle meeting of Dr. Capen's services to the Board, and said: "Because Dr. Capen was preeminently a religious man, because he valued the gospel as the greatest need of the world, and because he believed that through promoting foreign missions he was saving America, he was bound to have a great career as president of the oldest missionary society in America."

As the audience passed slowly out of the Boston church after the service, a prominent Baptist minister was heard to say, "If I thought one quarter of the things could be said about me when I am gone that are being said of Dr. Capen, I should be supremely content."

It is such remarks as this, taken with the testimonials reaching us from other mission boards and the multitudes of private letters which bear witness to the value of Dr. Capen's life, that convince us that the influence of this man, so far from ceasing at his death, bids fair to widen and deepen in many lives and in many parts of the world.

A New Kind of Guidebook

TRAVELERS in India, Egypt, and the Far East often miss a vital part of their sight-seeing because they do not know what to look for. They resort naturally to guidebooks and professional guides, but these *are* professional and seldom add new, progressive institutions to their list of show places. Especially is it true that the average tourist fails to see the Christian and missionary work which is in such interesting contrast to the native life of the Eastern city. Even if the traveler knows the mission institutions of his own denomination, he is a remarkable man who has found out before starting the location of the strong and flourishing work of his brother Christians of other names. And granted knowledge on his own part, it is not always easy to arrange the visits, if the guides employed are those of the usual hotel and tourist variety. To remedy such difficulties, the *Tourist Directory of Christian Work* has been prepared by the Committee on the Religious Needs of Anglo-American Communities on the Foreign Mission Field. This committee is interdenominational, and was appointed by the Annual Conference of Foreign Mission Boards of the United States and Canada. Chapters from Brown's "The Why and How of Foreign Missions" are prefixed to a directory of mission stations, colleges, hospitals, and English-speaking churches. This guide

and other missionary books have been placed in the libraries of Pacific liners and of ships between Great Britain and India. Inquiries and contributions for the work of the committee should be sent to Robert E. Speer, 156 Fifth Avenue, New York City.

The Telfeyan Bequest

No missionary experience is more encouraging to the officers and friends of the American Board than to see the native leaders, in a country where the Board has been at work, rise up in their might and espouse the cause for which the Board stands, and back it with their influence and with their gifts. Another one of these most encouraging incidents has taken place with reference to missionary work in Turkey. Mr. Sarkis G. Telfeyan, a prominent Armenian merchant in New York City, himself reared in Cesarea, Turkey, has recently died, leaving a large legacy to three of the Board colleges in Turkey and to the American Board itself, in trust.

The Associated Press reports state that $15,000 was left to Euphrates College at Harpoot, a similar amount to the college at Aintab, $10,000 to Anatolia College at Marsovan, and $35,000 to the American Board, making a total gift for work in Turkey, through the American Board and its institutions, of $75,000. In addition to this, Mr. Telfeyan left $15,000 to a Board of Trustees in New York for promoting the cause of evangelical Christianity in Turkey, and $10,000 to the Evangelical Armenian Church in New York, of which he was an honored officer and active member.

These are not the first gifts that Mr. Telfeyan has given to the work in Turkey. He has heretofore been a liberal contributor to the schools at Talas and Bardizag and in other places. He was a man of broad faith and vision, looking at the work in no narrow way, but believing in modern Christian institutions and in their power to uplift Turkey. Such gifts bring great courage and new faith in the work to the officers and friends of the American Board and to the missionaries in Turkey. This is a noble example and precedent, to be followed, we are confident, by other generous sons of Turkey in years to come.

Armenians in this country have shown themselves to possess business ability and sagacity of the highest order. Some of the honored merchants of Boston and New York, Springfield, Hartford, Chicago, and other cities, have been and are Armenians, recognized as leading citizens, widely appreciated and esteemed. Many of these, as has Mr. Telfeyan, have been generous supporters of work for and among their own countrymen, both in this country and in Turkey. It is gratifying to know that in their prosperity in free America they do not forget the crying need of their people in Turkey. It may be that God is giving them success here that they may be the means of saving their people at home from what many of them were forced to endure and suffer.

Evangelistic Problems in Japan

THE committee appointed by the Japan Mission to state to the Board the special grounds upon which the mission bases its request for speedy and adequate reënforcements has made its report. Some paragraphs of it are most illuminating as to the religious situation in Japan. The committee consisted of Messrs. Pedley (chairman), Allchin, Cary, Rowland, and Pettee. The report says: "While the government is officially favorable to legitimate religious effort, and moreover would seem to be encouraging such by its occasional conferences with religious leaders, the fact remains that very few of those in authority seem to have any personal interest in religion as such. The educational world, alarmed in regard to the moral condition of the growing youth of the land, is showing a tendency to regard religion as an important factor in moral training. In certain military circles there is an attitude of antagonism to Christianity because

of the suspicion that it does not fit into the constitution of a people whose relation to their sovereign is so unique. In scholarly circles the great majority of those trained in modern ideas and holding responsible positions are but little concerned with religion except as it affords an interesting historical and psychological study. In short, from the very class of men such as in the West stands as a whole behind all sane religious movements, heartily approving and in many cases taking an active part in them, there is little to expect other than indifference or, at best, a very general interest.

"On the other hand, there is intense earnestness in regard to education, ordinary and technical; vast sums of money are spent annually in military preparations; commercial and industrial expansion is being pursued with feverish ardor; and in consequence there is growing up a nation ambitious, industrious, and capable, but becoming farther and farther removed from the old knightly ideals and knowing not God. Materialism is rife and superstition is rampant, the latter to such an extent that a recent Japanese writer, whose words are weighty, has told us that never has it prevailed to such an extent as now.

Co-operation Necessary

"In view of the above situation it is not strange that the need of coöperation, wherever possible, among all Christian forces has become more and more pressing in the minds of all thoughtful Christian men. Hence have arisen such organizations as the Council of Federated Missions, the Federated Churches of Japan, and the Sub-Committee of the Edinburgh Continuation Committee, in which organizations practically all Protestant Christian effort is represented. The Council of Federated Missions has, through a special committee, made a careful study of two outstanding questions—reënforcements and the distribution of forces—and largely as a result of that committee's report, but also because of the thorough consideration given these questions at the three conferences held in connection with Dr. Mott's visit (April, 1913), the following finding has been placed on record, a finding in which Japanese and foreign representatives at the Joint Conference concurred:—

"'We would emphasize the need also of an increase of the missionary force for cities and towns inadequately occupied by missionaries. Moreover, a number of missionaries adapted for various forms of special service would find welcome and large opportunities for usefulness in the greater cities.'"

A New College Journal

WE are always glad to welcome a new member in the family. This time it is *Campus Notes*, a publication from the International College in Smyrna, Turkey. The publication begins with eight pages, and is to be edited by Rev. S. Ralph Harlow, one of the strong recruits for the Smyrna station of two years ago. Like so many of our missionary periodicals it has a polyglot appearance, the first six pages being in English, followed by two pages in Greek and a page each of Armenian and Turkish. There is a good deal of athletic news, and it is evident that the young men who are taught by the present generation of missionaries are to develop the sound mind and the sound body in combination. The Boy Scouts appear, with the Young Men's Christian Association and the literary clubs among the leading organizations. To one who reads the pages some thousands of miles from where they are written, it is interesting to note the variety in names as well as in typography; and it is especially interesting to notice that in the Armenian and Turkish sections of the paper the names "Boy Scout" and "football" have to be printed in parentheses and in English, following the vernacular word. The spirit of the editorial is the spirit of true Christian service, and calls upon the student body for the consciousness of unity and of democratic fellowship despite the separations of race and faith.

Missionary Letters

A PASTOR of another denomination remarked recently that he was a regular reader of the *Missionary Herald*, and valued it more highly than any other missionary publication, not excepting those of his own denomination. When asked why he liked the *Herald* so well, he replied without hesitation that it was because the missionary letters are so well written. This was a well-deserved tribute to the care taken by our missionaries in the preparation of their letters which we are glad to pass along. We are inclined to think that the missionaries fail to appreciate the fact that their letters are more eagerly read and more highly appreciated than any other feature of this or of any other missionary publication.

Another Prize Contest

HAVING been much interested in the results of the recent prize photographic contest by American Board missionaries, a gentleman has asked that the prize offer be repeated for this year, and has offered the money for the awards. So, Messieurs the Missionaries, whether men or women, young or old, on the field for life or for term service, if your names are in the American Board Almanac please take notice! For the best four photographs out of sets of eight, a prize of $15 will be given; for the second choice, $10 will be awarded. The conditions of this contest will be similar to those of the one just closed. The photographs must be taken by the missionary and mailed in time to reach the editor of the *Missionary Herald* by December 1, 1914. The pictures will be judged on (1) their story merits. They must either tell a story themselves or furnish a striking illustration for the brief statement which should accompany each print. (2) Variety of subjects covered—native life, the missionary in action, characteristic figures, striking interiors, or remarkable bits of landscape. Portrait groups are not desirable. (3) Technical skill. The pictures should be clear and sharp and printed on glossy or smooth paper, with a view to reproduction in halftones. (4) Artistic merit. This would refer to the lighting and composition of the pictures.

Unmounted photographs are preferred. They should be carefully packed and accompanied by a list of titles and brief descriptions. It is better not to write on the backs of the pictures. All photographs submitted will become the property of the Board, and most of them will undoubtedly be used in some of the many ways where pictures help in emphasizing the missionary story. That our missionaries are expert photographers has been proved over and over, by pictures sent to us and by those appearing in magazines and books as well. We hope for a large number of contestants this year.

Our Ambassador to Turkey

LETTERS from Constantinople continue to bring gratifying reports of the helpful interest shown by Ambassador Morgenthau and his family in the educational and religious work being done by the American missionaries in Turkey. Early in February the ambassador gave a public address on social service as a profession, saying that the social worker is called upon to be nurse and medical helper, moral and spiritual guide, legal adviser, and influencer of public opinion all in one. He described some of the social work done in America, saying that more and more it is required of the fortunate classes that they do something to help society at large, and closed his address with a definite appeal to the college students in his audience to be among the pioneers of such work in the Near East. Mrs. Morgenthau and the ambassador's son and daughter have also shown an interest in the work, and special receptions are being given at the embassy to the different classes of Constantinople College—a thoughtful plan for entertaining the young women who could not go to more general affairs.

REV. J. D. TAYLOR AND NATIVE HELPER AT WORK IN MR. TAYLOR'S STUDY ON THE REVISION OF THE ZULU BIBLE

SOME PROBLEMS OF ZULU BIBLE REVISION

By Rev. JAMES D. TAYLOR

Impolweni, South Africa Mission Zulu Branch

JUST thirty-one years ago (1883) the first edition of the complete Zulu Bible reached Natal. The translation was the work of some twenty different individuals. A hurried review by a single editor, in connection with seeing the work through the press, had not sufficed to overcome the inconsistency of part with part, a characteristic even of such classic translations as the Septuagint and the King James Version. The English revision of 1881 was too recent to have influenced the Zulu translation, and the still more masterly American Revision of 1901 was not yet in existence. Errors typographical, linguistic, and explanatory were plentiful.

Imperfect as it was, however, the version has had an immense influence on Zulu life, an influence that has extended to many other tribes of the Bantu stock. Biblical conceptions have so affected native thought that it would be an impossible task for the anthropologist to penetrate through the accretions to the original savage philosophy. Many thousands have found through it the Way of Everlasting Life.

Immediately recognizing the need of a thorough revision, the American Mission asked the Natal Missionary Conference to undertake the task. After vainly grappling with it for fifteen years through a committee of busy missionaries, the conference asked the American Mission, in 1901, to resume the work single-handed. The same exigencies which compel the committing of the task to one society compel the society to commit it to one man, with the best native assistant obtainable. The present work, which will have taken nearly five years by the time it is completed, is a re-revision of manuscripts already prepared by a previous reviser, rendering it practically a double revision of two existing texts.

Methods

The American Revised Version is adopted as the standard, not only for the underlying Hebrew and Greek text, but as to interpretation and even as to the "format" of the printed result. In rare instances the marginal readings are followed. The first process work is done directly from the Hebrew and Greek originals. Careful comparison is made with two Xosa versions, one of which is a recent and able revision. The Xosa is the Bantu language most nearly resembling Zulu. Some early editions of portions of Zulu Scripture have been available for comparison, and in the New Testament Bishop Colenso's translation. Weymouth's New Testament has been of constant service. Standard Zulu renderings of Hebrew and Greek words, as they are fixed, are written in the margin of the Hebrew and Greek concordances. In very many instances the Hebrew and Greek words have a wide range of meanings which cannot all be rendered by the same Zulu word. In those cases a process of classification must be gone through.

After a book has been thoroughly revised in this way, the corrected manuscript is carefully reviewed by the native assistant, who has developed a passion for consistency and minute accuracy of rendering. He checks from the English text the work done and notes further corrections or suggestions. These are discussed with the reviser (who has the casting vote!) and such as are agreed upon are inserted. The manuscript as finally corrected goes to the typist (the reviser's wife), who makes a fresh copy. Before this final manuscript is ready for the printer it passes again under review of the assistant and then of the reviser, working independently. The two lists of further emendations are

then gone through in conference and those adopted are inserted. When the proofs reach us they are all read through twice. At no point in the process is any alteration made without reëxamination of the Hebrew or Greek text.

The most obvious characteristics of the revision we trust will be:—

1. The change of the name of God from uTixo, a Xosa word, to uNkulunkulu.
2. Greater consistency of part with part.
3. The bringing of the translation abreast of the latest English revisions and modern scholarship.
4. The enriching of the vocabulary.
5. More attention to Zulu idiom.

Problems

A friend, who was by no means cataloguing the writer's qualifications, remarked that the man who was to revise the Zulu Bible, single-handed, needed to be an expert zoölogist, botanist, ethnologist, philologist, and a few more. Not being the fortunate possessor of encyclopedic brains, what was a poor missionary upon whom the task had fallen to do? Take a few examples: Even so familiar a word as olive tree is translated in the old version by three different words, *umgwenya, umnqumo,* and *umhlwati.* Which shall we make universal? A note to Dr. Medley Wood, the obliging curator of the Durban Botanical Gardens, elicits the information that of trees indigenous to Natal the *umnqumo* (olea verrucosa) is nearest to the olive in botanical characteristics. The only recommendation for *umgwenya* is that it bears a berry resembling the olive in appearance. Dr. Wood has cheerfully given time, again and again, to assist us in fixing more satisfactorily botanical relationships and in reducing the number of Zuluized Hebrew and English names.

Dr. Post's articles in Hastings' Bible Dictionary have furnished the basis by which we have endeavored to match African and Palestinian fauna. We have at least insured that the parallel lists of animals in Leviticus 11 and Deuteronomy 14 shall permit and prohibit the same animals to be eaten, which was by no means so in the version under review.

When we face the list of ladies' toilet accessories in Isaiah 3: 18–21, with only the meager wardrobe of the Zulu belle to draw on, we feel the need, nay, the lack, of all the "ologies" named above, and more also; "anklets, cauls, crescents, pendants, bracelets, mufflers, headtires, ankle chains, sashes, perfume boxes, amulets, rings, nose jewels, festival robes, mantles, shawls, satchels, hand mirrors, fine linen, turbans, and veils." All this must come out of a wardrobe consisting of ornamental bead work, with a blanket and a skin apron added. The list is accomplished, however, with but two Zuluized words, and those well known.

At some points, especially in the patriarchal age, social conditions are much nearer Zulu than American standards. For instance, the Hebrew מֹהַר, which the English weakly renders "dowry," in Genesis 34: 12, is exactly translated by the Zulu *ilobolo,* the price paid by a bridegroom for his bride. But when social conditions become more complicated and a "servant" class appears, we encounter a "servant problem" of the first magnitude. Apart from *izigqili,* captive of war under the old order, and a few body servants of the Zulu king, whose offices are specific and menial in the highest degree, the simple economy of Zulu life knows but one class of servants, the *inceku,* the king's steward or butler. This word fits well the "servant" whom Abraham sent to take a wife for Isaac, and is not out of place to describe the courtiers of Pharaoh; but what "servant" shall dig wells for Abimelech, fight the battles of Abraham, make bricks for Pharaoh, and be the servant of Jehovah in Isaiah 53, all of which the Hebrew עֶבֶד does? The old version cut the Gordian knot by forcing *inceku* to all these tasks except that of "slave." We can only claim to have reduced the pressure on the word by adopting,

after many hours' examination of passages, a series of rules:—

1. Where "servant" stands for the subjects of a king or the retainers of a chief use *abantu* (people) (Genesis 14 : 15).
2. Where it means courtiers, *inceku* (Exodus 7 : 10).
3. Where unmistakably "slave," *izigqili* (enslaved captive) (Leviticus 25 : 39).
4. Servant of the Lord, *inceku*, including Greek δοῦλος.

And generally where the meaning is not distinctive.

It is more than possible that something of the humility of δοῦλος as used by the apostles is lost when the Zulu calls himself the butler of the Lord, but the usage has become too firmly fixed in devotional speech to be altered, even if there were no other reasons.

The one word GLORY took an entire week of study. Every passage where it occurs was looked up and classified, in order to build up a set of rules for the rendering of the dozen or so Hebrew words, with their more than half dozen meanings, which the Septuagint so conveniently covers by δόξα and the English by "glory." The Zulu is not the fortunate possessor of so glorious a word. We have four words which we must fit into the varied meanings of "glory": *ubukosi* (chieftainship, kingship, majesty); *udumo* (fame, reputation, from *duma*, to thunder); *ubucwazicwazi* (glittering magnificence); *ukutuseka* (to be extolled or highly praised).

Starting with Thayer's excellent classification of the meanings of δόξα, and backed by a careful study of the word in Hastings' Bible Dictionary and the Hebrew Lexicon, we finally reduce our chaos to something like order thus:—

1. Glory ascribed to man or God, *udumo*; *e. g.*, Psalm 29 : 2.

Special phrases:

(*a*) "glory and honor," *udumo nokutuseka* (Romans 2 : 7).

(*b*) "honor and majesty," *ukutuseka nobukosi* (Psalm 21 : 5).

(*c*) "give glory," *nika udumo* (literal).

2. The glory of Jehovah:

(*a*) In the general sense of divine majesty, *ubukosi* (Deuteronomy 5 : 24).

(*b*) In the special sense of visible splendor, *ubucwazicwazi* (Exodus 24 : 16).

(*c*) God of glory, father of glory, etc., *ubukosi*.

(*d*) Glory declared as distinguished from glory ascribed, *ubukosi* (Isaiah 66 : 19).

3. Glory as applied to inanimate things (generally תִּפְאֶרֶת) *ukuhloba*, adornment.

Special phrases:

(*a*) "for beauty and for glory," *udumo*.

(*b*) "riches," generally associated with *udumo*, as that from which fame comes (Psalm 49 : 17).

(*c*) "glory," meaning armies, that by which a nation wins glory, *udumo* (Isaiah 8 : 7).

4. Glory as given to believers here and hereafter, *ubukosi* (same as the Lord's) (Romans 8 : 21).

5. Glory as a name for the soul, that in which one's reputation inheres, the self, *udumo* (Genesis 49 : 6).

6. A people's glory, viz., the God who sheds glory on them, *udumo*. (Psalm 3 : 3).

The old version renders "justify" δικαιόω *tetelela*, which means forgive. It is sometimes translated *lungisa*, which means make right, not declare right, and may imply doing it with a switch, much as we say in English, "I'll fix you." *Lungisisa* had been suggested, the meaning of which would be, make very right. We hit upon the word *teta*, from which *tetelela* is derived. It means first, try a case; then, also, to declare free from guilt. (*Icala li m tetile*, the case has gone in his favor or justified him.)

How shall "conscience" (συνείδησις) be rendered, when the Zulu has two consciences, a good and a bad, *uNembeza*, prompting to good, and *uGovana* to evil? By the use of *unembeza*, supplemented by the verb *ukuzinyeza*, to be conscious of guilt, we have relieved the pressure on the word *inhliziyo* (heart), used by the old version for both conscience and heart. *Unembeza* may well be developed by association, as have been, for instance, *ukukolwa* (be satisfied or convinced) into faith,

with all its rich significance, or *ibandhla* (the chief's council) into the Christian church, or *umpefumlo* (breath) into soul. The words have these meanings now, not in Scripture only, but in common speech. These examples of word studies might be multiplied indefinitely.

Consistency has been our daily, hourly, momentary problem. Parallel passages were by no means parallel; for example, Isaiah 37 and 2 Kings 19 were scarcely more than similar. Every verse in the four Gospels had to be scrutinized for parallels with the aid of the Harmony of the Gospels. Recurring phrases must be relentlessly pursued. For instance, "the sojourner that sojourneth among you" was discovered to be doing that simple act in four different ways and under five names.

Orthography presented a set of problems all its own, though supposed to have been settled by an orthography conference. One of its decisions was to spell proper names as in English, but later interpretation had it that this didn't mean in the Bible. We had therefore to review our course when half way through; but, with the necessary exceptions to meet linguistic requirements, we decided to abide by the rule, for the following reasons: 1. Natives are naming their children with Bible names and pronouncing them as in English. 2. Educated natives, in reading the Zulu, usually omit the added vowels, *e. g., uAbraham,* not *uAbrahama.* 3. The Anglican Church has adopted the English spelling in its revised Zulu prayer book, and the tendency of other recent Bantu revisions is in the same direction.

These are but samples of the problems that have faced us through every day and on every page. That we shall have solved them all to the satisfaction of everybody is too much to hope, but no day has passed without a prayer that the new dress may be worthy of the divine message contained within it, and may make the message more intelligible and more attractive to the growing thousands of Zulu readers. We shall lay down our task with a new sense of the majesty of the old Book and a deepened faith in the Speaker back of the Word.

BIBLE TRANSLATORS AT WORK IN FOOCHOW, CHINA

From left to right: Rev. J. E. Walker, D.D., L. C. Lloyd, Mr. Kew, J. H. Worley, D.D., and Rev. L. P. Peet

A MESSAGE FROM A CHINESE CHURCH

By SAMUEL B. CAPEN, LL.D.

This article was probably the last work of Dr. Capen's pen, as it was written on the steamer just as he was arriving at Nanking, January 24. Thus the "Message from a Chinese Church" becomes Dr. Capen's last message to the church at home.

Dr. Capen's Chinese Card

THE Sunday that we received this message we were in strange surroundings. From our window in the house of Rev. Lewis Hodous, in the compound of the mission at Foochow, we saw not far away a pagoda. Near by was a temple upon the hill where one of the battles of the revolution, two years ago, was fought. In this compound are the buildings of Foochow College and some of the preparatory schools. Here also is the new building of Dr. Kinnear's famous hospital, with one hundred beds, which last year gave 36,000 treatments. The text over the door, "God is Love," seems most fitting. Directly opposite the hospital is the Swift Operating Pavilion, which received its baptism of blood two years ago from the soldiers of the revolution. Here, in one of the school buildings, we saw the marks of a bullet on the wall and where it had dug a long hole in the top of a desk. And strangely enough, within the precincts of the compound is a small heathen temple or shrine which cannot be bought, but which is badly out of repair and seldom used. Here, indeed, are the sharp contrasts—the pagoda, the temple on the hill, a heathen shrine in the yard, and over against this the Christian church and school and hospital and printing press. No one can for a moment doubt which will win; the power of Christianity will conquer the old civilization of 5,000 years.

At 9.30 A.M. we started in our five sedan chairs—two missionaries, Miss Hartwell and Mr. Hodous, and the three Capens. The first church visited was the Hartwell Memorial Church, a modern building with its schools clustered about it. Our fathers in New England planted the church and the school side by side; their successors

WEST FRONT OF FOOCHOW MISSION HOSPITAL

Note tiled roofs of native buildings in foreground

are everywhere doing the same thing in China—they are two parts of one whole. Just before the service a boy in the school showed me a picture of George Washington which he had made and of which he was very proud. Washington and Lincoln are honored and loved around the world. To my surprise I found I was expected to speak briefly; it was not a new experience on this journey!

We then went on to the Manchu Church, held in a fine old Manchu house rented for the purpose, for the owner in his destitution since the revolution can no longer afford to occupy it. The state of the Manchus in this their section of the city is pathetic to the last degree; their condition is a desperate one. Before the revolution they were either in the military or government service and had never been taught to do any manual labor. After the revolution they were to have a small

A FOOCHOW PREACHER AND HIS BRIDE IN WEDDING COSTUME

monthly stipend or pension for their support. This fund locally has, I believe, been stolen by some official; certainly the Manchus have not received what they have been promised. They are willing to work but are handicapped, partly because they are not as efficient as the Chinese who have always labored, and partly because there is not work to be found for them all. In their great poverty they have sold their homes, timber by timber, oftentimes their children, that they might be preserved from starvation. The children, as far as possible, are being gathered into industrial schools, and Christianity again is at the front to relieve distress. It is depressing to pass through this quarter of the city when you know the facts; poverty and disease are making the death rate enormous.

When we reached this Manchu church firecrackers were sent off as a token of respect, the usual way of honoring strangers. Here again I was expected to speak briefly, and we then moved on to the Water Gate Church.

THE WHITE PAGODA, FOOCHOW

For 900 years it has looked out over the city. It is directly opposite the south front of the Foochow Mission Hospital, although outside the mission compound

We went through to the old Water Gate, now mostly destroyed in the recent revolution, and through streets which were the scene of the hardest fighting two years ago. The pastor was in the midst of his sermon when we arrived; he is an able man, trained in our own seminary. His text was the feeding of the five thousand, and the substance of it was given to me by Mr. Hodous. He told his congregation that "the boy was willing to divide and we must do the same; we must be men, not children, and do something for others worth the doing." Here again, for the third time, I was called upon to speak. When I had finished, the pastor desired me to convey in return the greetings of their church to the American Board, which message I am now delivering.

We had an interesting experience at the close of this service. A woman came to me who believed that she had been possessed of an evil spirit, which is quite a common belief in China. Such persons seem to have much the same experience as the persons in Christ's time; it certainly was evident from a look into this poor woman's face that she had suffered much. But she is coming to the church, new light is entering her soul, and she presented me with her household god, for which she has no further use. The coolies, when they saw me take the idol and put it into my pocket, laughed aloud, apparently showing disbelief in the old mode of worship.

It is interesting as we are carried rapidly in our chairs by the coolies through the narrow streets to see every little while a wooden gate, built of timber, and ready to be used to shut off the different sections and streets in case of an outbreak. Conditions are still unsettled and the people have feared that there might be "looting by the soldiers." We went by the yamen of the governor on our way to one church; it was interesting to have the soldier on duty present arms as we passed.

Dr. Strong spent his Sunday in visiting churches outside the city; we often have to divide in order to cover as much ground as possible.

IN THE MISSION GROUNDS

The unused shrine which cannot be bought or destroyed, though within the mission compound at Foochow

The next morning we were called at 3.30 (!) to go to Diong Loh to have part in the dedication of a new church building. The streets were dark and deserted as we were carried several miles to the launch upon which we must go. This unearthly hour was necessary on account of the tide in the narrow river; we had to start early if we did not want to get stuck in the mud! It was an interesting day to travel, as it was the "kitchen god's day," so called. Once a year he goes up to heaven to make his annual report for the family. They put honey on his lips and spread other sweet and good things before him, so that he may make a favorable report in heaven. It is said that the wife is often extra good for the last few weeks before this annual event, in order that the god's report may be favorable. The ancestral tablet and the kitchen god are to be found in every Chinese family.

Fourteen of us went up on the launch and joined the missionaries at the Diong Loh station. The new church building was dedicated with proper exercises; it is a substantial brick building, will seat 400, and cost, including the furnishing, but $1,750. Such a building would cost in the United States from $15,000 to $20,000. This shows how far the money goes that is invested here in Christian institutions.

The exercises, including a special service in honor of Rev. George H. Hubbard, who has labored here so long and so faithfully, were three hours in length; but there is plenty of time in the East—no one except the missionaries is in a hurry. They are busy, eager, faithful; they see the importance of the present moment to mold China for Christ. The Christian teacher is wanted everywhere; the Chinese would take thousands of them for their schools if we only had them ready, for they have few of their own to supply the demand. **The present opportunity can never return. May all Christians the world around see the greatness of this day!**

MAKING A NEW CHIEF IN WEST AFRICA

THE American Board has just received accounts of the induction into office of the successor to Chief Kanjundu, of Chiyuka, whose death was announced some weeks ago.

Kanjundu's villages are a part of the field of the Canadian Congregational Foreign Mission Society, which works in coöperation with the American Board, and the chief himself was the most distinguished and able native Christian in all the West Central African Mission. He had suffered persecution for the sake of his faith, but had persevered. He had freed his slaves, had put away all but one of his wives, had learned to read himself and had encouraged schools in his villages, had helped his people to build houses instead of huts, and had in fifteen short years made wonderful progress as a Christian citizen.

When Kanjundu died, even the heathen "old men" around said, "Only a good man can be chief after Kanjundu." His eldest son, to whom the honor would naturally have gone, had been ruled out by the dead chief himself as not fit for the office. Kanjundu's brother declined the headship, saying: "I am old. I cannot go to the Fort when they call. I cannot read, and Chiyuka is a village of books. Moreover, I am not one of 'The Words' (Christians), and no one but a Christian can be a successor of Kanjundu. We look over the possible ones and we choose Chikosi."

So Chikosi, a nephew of Kanjundu, was unanimously chosen to reign in his stead. The members of the royal family sent for him and told him of the decision, and all the people raised their hands and cried, "It is Chikosi that we want as our chief."

The lad who had been Kanjundu's

attendant then came forward and said, "The chief said, 'When I am gone and my successor is chosen, he is to receive my hymn book, Psalms, and Proverbs, and the sixteenth chapter of Proverbs is to be read.'" So the chapter was read and prayer was offered, and the books were given to Chikosi.

In a short time Chikosi was recognized as chief by the Portuguese government, and then his tribesmen proceeded to induct him into office. The streets and villages were cleaned, the oxen were killed for the feast, and the women pounded all night so that there might be meal enough to feed all who came. A body of young men went to the new chief's house to bring him in triumph to his *ombala*, or council house. The bush car which had been Kanjundu's was used. Chikosi, wearing a new gray tweed suit, russet shoes, and a gray felt hat, was seated in it. A crowd of people shouting, singing, and playing on musical instruments surrounded it. The road was lined with children bearing bunches of wild flowers, and relays of youths ran in front of the car to clear the way for the chief.

From the *ombala* and the chief's house the procession went on to the church, where a religious service was held—the first Christian installation of a chief ever known in Chiyuka.

Chief Chikosi is said to be a fine-looking man, about forty years old, a good speaker and evangelist, and has been a deacon in the mission church for a number of years.

A YEAR IN CHINA AS RELATED TO MISSIONS

By Rev. ARTHUR H. SMITH, D.D.
Missionary of the American Board in Peking, China

THE relation between political conditions in China and missions is analogous to that between climate and agriculture. When the mercury falls to a definite point everything is frozen, while at the other extreme it is scorched up.

Last year was characterized not merely by "unrest," but by such a calculated stimulation of dissatisfaction as was meant to lead to "a second revolution." The controversies over great foreign loans, which seem likely constantly to recur, do not, to say the least, constitute a favorable background for a gospel of peace and good will.

The actual area involved in the summer rebellion was large, embracing parts of nearly all the more important provinces. For a time Shanghai itself occupied the middle of the stage, and so also, simultaneously or in turn, did Wuchang, Canton, and other places. The complete suppression of the rebellion no doubt greatly strengthened the government.

The dangers to foreigners and especially to missionaries during this period of fighting have been serious enough. Even in the international settlement of Shanghai, where, if anywhere, absolute security might have been expected, it was not found. But it was in Nanking that the strain was longer and more exhausting than elsewhere, becoming indeed a modified rehearsal of the dismal days of the Boxer madness. The manner in which this terrible calamity was met by the missionaries left in Nanking constitutes a noble example of applied Christianity.

The imprisonment of the members of the Lutheran Mission in Taoyang, Hupeh, afforded a frightful instance of the recurrence of the days of 1900, but happily without the final catastrophe. Of an altogether different type was the experience of our friends upon the plain of Hsinghua, Fukien, the detailed particulars of which have not come to hand sufficiently to make it clear what inferences are to be drawn.

The discharge of scores of thousands of soldiers has turned loose upon the provinces armies of potential ruffians, immune to industry and inured to indolence, well equipped with the most modern weapons, and ready to serve under any leaders whose plunder should be abundant. The suppression of this evil is one of the greatest problems which China has to face. The friction with Russia over Mongolia, and with Japan over the Nanking and the Changli "incidents," called forth more bitterness than any like events for many years. The abrupt declaration of "independence" on the part of several cities and some provinces, followed by the equally abrupt revocation, kept the minds of all classes at an unwholesome tension. The interruption or complete cessation of trade has contributed to unsettling the equilibrium of the country. It seems probable that floods and drought were worse than in 1912, and the winter and spring are sure to be times of great economic strain.

The long-talked-of meeting of China's first parliament (April 8) was welcomed by patriots with joy and by all the world with interest. Unfortunately there was at no time anything in the conduct of this body to justify the high hopes placed upon it. Months passed without a vote of importance. Its most energetic and harmonious action was the fixing of its own salaries at a figure ($5,000) which, whether gauged by the previous income of the members or the value of their services, was enormous.

The committee set to frame the new constitution for China completed its labors early in November. The resultant draft was critically examined by foreign experts, who agreed in pronouncing it unworkable. Its leading idea was the limitation of the power of the President so as to bring him under the control of the parliament, an incompetent body without experience and without any qualifications whatever for superintending a government, since they could not even govern themselves. The election of President Yuan and of Vice-President Li Yuan-hung, although long expected, was a welcome relief from acute suspense. The inauguration ceremonies on the natal day of the republic had to be closed to the public owing to the timely discovery of a plot on the part of an important police official to assassinate the President. The sudden and totally unexpected dissolution of the People's Part (Kuo Min Tang) is one of those striking acts by which history will judge Yuan Shih Kai.

From the missionary point of view the event of the year which attracted the widest attention was the request of the Chinese government for the observance of a day of prayer for China, which met with a hearty response not only in China but in other lands, and was regarded as an evidence of the changed attitude of government and people.

The medical conference held in January at Peking marked a step forward in unification of action and in raising the standards for medical education in China. The meetings for students held by Dr. Mott and Mr. Eddy and others attracted unprecedented attendance, and were followed by a concert of Bible study which cannot fail to impress the coming generation of Chinese scholars. The sectional conferences, followed by the national conference in Shanghai in March, all under the chairmanship of Dr. Mott, afforded fresh and conclusive evidence of the tendency toward union everywhere felt. The most important single act of the year, and the culmination of all the conferences, may prove to have been the choice of a thoroughly representative China Continuation Committee with two permanent secretaries, Chinese and foreign, whose entire time is to be given to the service of missions along the lines marked out by the national conference.

It is too early to estimate the missionary outcome of these twelve months of stress and strain, but it is not perhaps too much to expect that in future years we may look back as to a turning point upon the year 1913.

TABLE OF ATTENDANCE AT AMERICAN COLLEGES IN TURKEY

Reprinted from The Orient, Constantinople, December 17, 1913

College	Total	College	Preparatory	Other Departments	Boarders	Day Scholars	Armenians	Greeks	Turks	Jews	Bulgarians	Others	Protestants	Gregorians	Orthodox	Moslems	Jews	Catholics	Others
Syrian Protestant	951	235	408	308	665	286	90	61	1	71	2	726	167	47	276	206	70	8	177
Euphrates	606	166	293	147	222	384	585	. . .	2	. . .	. . .	19	241	355	. . .	3	. . .	2	5
Robert	544	211	308	25	408	136	92	221	90	31	64	46	24	85	290	112	31	2	. . .
Anatolia	400	168	232	. . .	287	113	157	192	16	. . .	. .	35	75	101	197	18	. . .	9	. . .
International	400	250	150	. . .	150	250	50	225	73	16	. . .	36	30	45	221	55	16	13	. . .
Constantinople	278	136	142	. . .	196	82	76	64	55	17	44	21	29	67	94	60	17	2	. . .
Central Turkey	255	94	137	24	103	128	222	. . .	8	. . .	. . .	5	145	75	. . .	8	. . .	1	2
St. Paul's	201	101	86	14	144	57	182	8	4	. . .	. . .	7	92	92	8	9	. . .	. . .	. . .
Central Turkey Girls'	157	73	70	14	25	132	148	4	5	. . .	. . .	. . .	105	41	3	5	. . .	3	. . .
Teachers	143	17	126	. . .	54	89	143	. . .	. . .	. . .	. . .	. . .	19	124	. . .	. . .	. . .	. . .	. . .
Total	3,915	1,451	1,952	512	2,264	1,657	1,745	785	254	135	110	895	927	1,032	1,089	496	134	40	184

(*a*) Medical, 182; commerce, 57; pharmacy, 32; nurses, 20; dentistry, 17
(*b*) Male, 245; female, 361
(*c*) Lower grades
(*d*) Training class for nurses
(*e*) Syrians, 519; Egyptians, 160; Persians, 29; Tartars, 6; Albanians, 2; Abyssinians, 2
(*f*) Syrians, 18; Kurds, 1
(*g*) Albanians, 23; Persians, 3; Russians, 2
(*h*) Russians, 33; Persians, 2
(*i*) Albanians, 5; Persians, 4; Americans, 4
(*j*) Syrians

A comparison of this table with that of last year, published in *The Orient* of February 26, 1913, will show that most of the differences in totals are caused by the omission of the Collegiate Institute for Girls, Smyrna, which is not officially a college, and the insertion of the Teachers College, Sivas, which has attained college rank during the year. In spite of the loss of 146 in numbers by this substitution, the total attendance has increased from 3,796 to 3,915. This means an increase of 265 in the other nine institutions. In the wake of the two disastrous Balkan wars, this is a remarkable showing. Another interesting fact is the registration at the two colleges in Constantinople of exactly the same number of Bulgarians this year as last, although the term opened before peace was signed between Turkey and Bulgaria. Another noticeable thing is the increase in Mohammedan pupils from 412 to 496, or 20 per cent. We commented on this increase a few weeks ago. Again it is noticeable that Russia and Persia each send a contingent of 35 to 38 students to these institutions. These countries are yearning for a really liberal higher education. And it would be interesting to know if any group of ten American institutions in any other land can show a conglomeration of races and religions equal to these.

PHOTOGRAPHS RECEIVING SECOND PRIZE

Photo by George P. Knapp *Second Prize*

A THRESHING FLOOR AT SINDIAN

Oxen are treading out the wheat on a threshing floor at Sindian, near the encampment of the Bitlis missionaries. The oxen are tied together, and one acting as a pivot they are driven round and round. The Scriptural injunction not to "muzzle the ox that treadeth out the corn" is not observed

Photo by George P. Knapp *Second Prize*

IN A MELON PATCH ON THE MOOSH PLAIN

In the center are three of the theological students accompanying Mr. Knapp to Harpoot. Two of the muleteers stand at the right. The *zaptea*, or government guard, and the owner of the melons are at the left

IN THE BOARD'S RECENT CONTEST

Photo by George P. Knapp *Second Prize*

BUFFALO TURNING THE STONE FOR HULLING WHEAT

The man turns the wheat while the girl drives the animal. Some distance beyond the stone is seen a stack of fuel cakes of manure. This is in one of the more prosperous large villages in the Bitlis field

Photo by George P. Knapp *Second Prize*

THE AMERICAN NURSE IN THE PASHA'S PRIVATE SLEDGE CAR

A Pasha in Bitlis sent in midwinter for the American nurse to attend his sick grandson, and sent his private sled to fetch her. Probably it was the care she gave the child during one critical night that saved its life

THE GERMAN BANK NOTES, THE KAISER, AND THE ENVELOPE (FRONT AND BACK) IN WHICH THE MONEY ARRIVED

A GIFT FROM THE GERMAN NATION

THE Board has received a gift of 3,000 marks from the Kaiser's Jubilee Fund for its work in the Marshall Islands. This fund, amounting to over $1,000,000, was raised by the Christian people of Germany, Protestant and Catholic, on the occasion of the Kaiser's Jubilee. It is intended for evangelistic missionary work in the German colonies throughout the world. In consideration of the fact that the American Board has four missionaries in the Marshall Islands—Rev. and Mrs. Charles H. Maas and Rev. and Mrs. Philip A. Delaporte—three of whom are of German birth and citizenship, it was felt that the Board should participate in the fund.

We receive the gift with gratitude, not only because of its intrinsic value, but also as an evidence of the approval of the German government of the Board and its work, and as a symbol of international good will and fellowship.

It is exceedingly interesting to know that this Kaiser's Jubilee Fund is but one of a number of signs of a genuine missionary revival among the German churches. The new interest arose from the Edinburgh Conference in 1910, which proved to be an eye-opener to the German delegates as to the extent and power of the missionary movement. A federation of German societies has been effected, and there is great activity on all sides. Mission study circles are flourishing, summer conferences are being conducted in different parts of the empire, and a Student Volunteer Movement has been organized for work in the universities. The awakening of the people of the German empire to their missionary obligations is one of the great and hopeful signs of our age.

THE GERMAN GOVERNMENT HOUSE, NAURU, MICRONESIA

Note the German arms over the door. This house, with its broad piazza and spreading roof, is almost exactly like the one occupied by our missionaries on this island

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR FEBRUARY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1913	$9,804.51	$2,339.09	$997.34	$2,522.33	$3,000.00	$1,859.30	$20,522.57
1914	7,895.05	2,850.64	523.83	4,239.83	1,500.00	1,890.60	18,899.35
Gain						$30.70	
Loss	$1,909.46	$511.55	$473.51	$1,717.50	$1,500.00		$1,623.22

FOR SIX MONTHS TO FEBRUARY 28

1913	$161,064.54	$16,968.90	$10,998.96	$111,846.36	$25,500.00	$11,235.29	$337,614.05
1914	162,124.24	18,406.58	7,891.92	105,418.16	4,000.00	11,599.93	309,440.83
Gain	$1,059.70	$1,437.68				$364.64	
Loss			$3,107.04	$6,428.20	$21,500.00		$28,173.22

AS TO FINANCES

THE above statement for the month of February shows a loss where loss is most keenly felt—the gifts from the churches. The officers of the Board are watching and praying each month for substantial increase in the gifts of the living to meet the constant appeal for increased appropriations. Encouragement arises from the examination of the six months' statement in the first two items. That encouragement, however, is dashed by the third item, for the loss during six months from the Sunday schools and Endeavor Societies is slightly more than the gain from churches and individuals. We have faith to believe that the Twentieth Century Fund will equalize the receipts from legacies by the end of the year, but we would lay it upon the hearts of all friends of the Board, old and young, to exert themselves now to avoid a debt when the books close, August 31.

A COLLOQUY

"It is too much for our church to give $8,700 to benevolences this year," said a non-subscriber to the benevolence treasurer. "That's over $17 for each of our 500 members."

"Well," replied the benevolence treasurer, "about 120 of our members and friends have given and pledged some $7,500 for the current year."

N. S.—"And how much have the other 380 members subscribed?"

B. T.—"Not a cent."

N. S.—"You mean to say that if the 380 non-subscribers would give an aggregate of $1,200 this year we could meet our benevolences in full?"

B. T.—"Yes."

N. S.—"Why, that's not much over five cents a week on the average. Won't that be easy to get?"

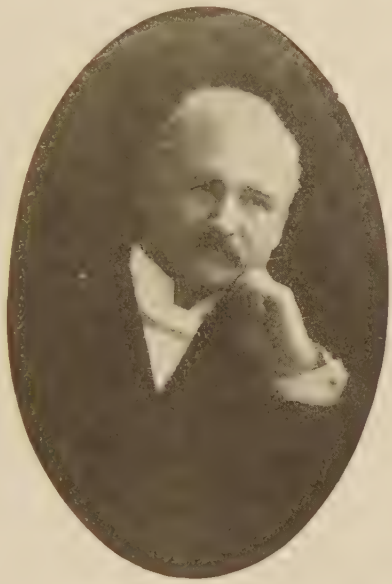
B. T.—"It would seem so."

N. S.—"Better put me down for $10 during the year—to begin with.

Seems to me that on those figures the benevolence budget is too small for a church like ours."

RESIGNATION OF SECRETARY TENNEY

Rev. H. Melville Tenney, D.D., became Secretary for the Pacific District in August, 1903. He has resigned to give his time to private business matters. In accepting the resignation, March 10, the Prudential Committee passed a minute of hearty appreciation of the services of Dr. Tenney, and expressed their sincere good wishes for him in his future work.



REV. H. M. TENNEY, D.D.
Retiring Secretary of the Pacific Coast District

The receipts from the Pacific District to the Board have shown marked increase during Dr. Tenney's service. The year 1904 showed the total receipts to be $20,943, which have increased in 1913 to $54,785. The two years 1910 and 1911 were banner years, $65,586 being received in 1910 and $68,725 in 1911. Such figures tell a story of loyal work of the Secretary and of the gratifying development of interest and sacrifice throughout the Pacific District.

Rev. John K. Browne, formerly of Turkey, has been appointed by the Prudential Committee to be acting secretary until a successor to Dr. Tenney is found.

A SUCCESSFUL MISSIONARY PAGEANT

Before a crowded auditorium at Pilgrim Congregational Church, Seattle, there was recently enacted a panoramic presentation of life in our principal missionary fields. The five acts on the program were devoted to realistic reproductions of scenes and customs in China, India, Africa, Japan, and Turkey, respectively. Each part was conducted by a leader especially qualified by personal experience or by study to comment upon and explain the incidents in the daily lives of the natives as they were enacted, and to state concisely our missionary progress in the country pictured on the stage. The attention to detail given the costumes of the actors, as well as to the stage setting, resulted in such convincing effects that the audience was transported into the atmosphere of the countries portrayed. Incidents from the daily experiences of our foreign friends, both in their homes and on their streets, were presented to show with telling succinctness the differences, physical, mental, and moral, in the lives of those who have not yet been reached by Christianity, as contrasted with those who have become followers of Christ through missionary instruction. Music typical of each country was illustrated by a song by each band of actors, and the weird Chinese tones, the melancholy plaint of India, the lusty voices of the Africans, and the spirited chant of the patriotic Japanese accomplished more than could any amount of verbal description in presenting forcefully the varied national dispositions.

To the audience this missionary pageant was in effect a real contact with the hearts and hopes and needs of our distant brethren. It made real and translated into actuality the missionary needs, which, when presented

by narrative alone, all too often "go in one ear and out the other" of the average hearer. It made the vital contact with the heart which is so necessary for the attainment of practical results. And the wise committee in charge saw to it that a large number of the children and young people were included among the actors. The weeks of preparation and rehearsal will inevitably leave such indelible memories in the minds of many of these impressionable young people that they will never hear mention of foreign missions without feeling a bond of personal interest for their success. The missionary pageant may well be made a much more general instrument for "driving home" the facts and needs of our missionary world.

Any one desiring more information about this particular pageant may address F. Stanley Kent, Seattle.

USING THE BOARD'S ANNUAL REPORT

The one hundred and third annual report of the American Board has just been issued. It is mailed to all Corporate Members and may be had free by every pastor who wishes it and will write for it. The cost of printing and postage is such that it would hardly be appropriate for the Board to send it unless sure that it is desired. It affords, however, a mine of wealth for every one interested in missionary information. It contains material for numberless missionary meetings, and could be well used as a text-book for a mission study class. It is doubted if any of our mission study text-books, prepared with greatest care, afford a finer outline for study than does this report. Thinking particularly of the foreign department and the survey of each country in which our Board has work, we make the above statement. Take India, for example; the first feature of the report on India is the list of the different stations in each of the three missions and of the missionaries located in each station, with a few words describing the work carried on by each person. How many times members of our churches have desired to know the exact personnel of certain stations! Here you find it brought down to the latest date. The second feature is the general survey of our work there and of the year's experience. This survey covers twenty-two pages, describing the centenary, the Mott conferences, and the general conditions in India—political, economic, and religious. Every well-informed Christian ought to know these things, especially every Congregationalist, in view of our hundred years of mission work in that land. The third feature is a carefully prepared analysis of the mission institutions in India and Ceylon. These are described in such detail that with a map one can construct in imagination a very complete picture of the work carried on in these various stations. The schools, the colleges, the hospitals, and the churches are all carefully described in connection with each mission. We have never been so impressed with the thoroughness and success of this work as we have in reading this carefully compiled annual report.

Another interesting study would be in connection with the treasury department. Let the business men of the church study the investments of the Board and report whether those investments seem sufficiently safe and conservative. Let them turn to the table of receipts of the Board from its organization, and total these receipts to give the church an idea of the amount the Congregationalists of America have invested in the missionary enterprise during these one hundred and two years.

It would be interesting to study the Home Department and the various methods there followed for securing missionaries and raising funds.

We press this matter with a good deal of confidence, for we feel sure that neither pastor nor layman appreciates what a wealth of interesting material this report contains.

FOREIGN DEPARTMENT

CHINA

For New Evangelistic Work

A generous supporter of mission work through the American Board recently volunteered to give a sum of money for opening up new evangelistic work in China, specifying that he would like to know, before the grants were made, where the money was to be applied and the definite working plans of the missionaries who were to use it.

Accordingly the Secretaries of the Board wrote missionaries in China, at five widely separated stations, asking each to state what he would do with $500 for new evangelistic work. The replies thus far received have shown vision, judgment, and financial ability in planning which have surprised even

SHOWING THE NEW FIELD ASSIGNED TO THE BOARD BY THE CHINA CONTINUATION COMMITTEE

those who had most confidence in the force abroad.

In Shansi and Shensi

Rev. W. O. Pye, of Fenchow, Shansi, said in his reply to the Board's letter, "It has seemed almost as though God had reached down and by one movement arranged to meet the call which has these past months been pressing down so heavily upon us and to which we had not seen any possible way to respond."

The situation to which Mr. Pye refers is as follows:—

The Edinburgh Continuation Committee for China has recently made a study of the mission fields with a view to efficiency of working, and has assigned to the American Board the northern part of Shensi, the province next west of Shansi where the Board already has stations.

Shensi contains valuable deposits of coal, iron, and petroleum. Its people are said to be of a high order of intelligence and physically vigorous, while Yu Lin-fu, one of its large cities and under the shadow of the Great Wall, is the military headquarters of the army of the northwestern provinces and the center through which practically all the trade between that part of China and Eastern Mongolia passes. Other important cities in the district are Suiteh Chow, located in a rich agricultural center; Mi Chih Hsien, an important walled town on the Yu Lin River; and Chaia Chow, a prominent government center on the Yellow River, where only five months ago a foreign priest and 300 members of the Catholic Church were murdered. Six other walled cities in the section are government centers, and would doubtless be strategic evangelistic centers.

At Fenchow, in Shansi, is a theological school which is training evangelists to open up new fields, and there is already a good number of experienced men available for this new territory.

In submitting plans for the use of the possible special gift in this new territory, Mr. Pye advocates sending first, colporters and agents of the Bible Society into every section as a vanguard of the army of occupation. The Bible Societies finance this part of the work. The evangelists, who should follow closely, would build upon the gospel knowledge which the advance guard has spread. Then a Chinese evangelist of good training, sound vision, and large ability in managing men should be appointed as superintendent of men and work, being really pastor in charge of the field.

Mr. Pye says: "Five hundred dollars would be the smallest sum with which it would probably be wise to open the field. With this sum six good evangelists could be at once set to work. This would meet salary and incidental expenses of the daily life and work of the men. But in the interests of efficiency and genuine occupation of the field in a statesmanlike manner a call should be made for not less than $1,000. With this sum twelve good men, like the twelve apostles of old, could be sent out two by two to seize and subdue this great field for the Kingdom of God."

If we can imagine the state of Massachusetts with no Christian within its borders and with twelve preachers set down here and there within it, we can imagine what would be the situation of these twelve men. The donor of the gift favored sending Mr. Pye the double sum asked for, and he was so notified.

The Plan for Pangchwang

Pangchwang, Dr. Arthur H. Smith's old station, has also reported well-considered plans. Rev. A. B. DeHaan, of Iowa, whose interesting scheme for a Grinnell College extension in China has been described in earlier issues of the *Herald*, tells how wonderfully far an extra $500 can be made to go in evangelistic work near his city. He says:—

"I called a conference with the leading Chinese workers and we discussed the use of this new money. We shall open four new preaching centers, put-

"TEMPLE OF THE FIVE TOWERS"

A curious link between India and China. A mile west of Peking stands this temple, built by order of an emperor five centuries ago to house the gifts brought by a Hindu named Bandida, who came from the Ganges, bringing five gilt images of Buddha and a model of a diamond throne. The temple consists of a square marble terrace fifty feet high, inside of which a stairway leads to the top. On the terrace are five pagodas, each twenty-five feet high, engraved with Hindu characters and figures

ting two men in each place. These strategic centers are county seats and large business marts. There are no preachers of the gospel nearer than twelve to twenty miles of these places. In addition to these eight workers we shall engage another Christian to assist one of our seminary graduates at one of our principal outstations. Thus nine new men are to be employed.

"Besides this we have decided to reach out for the higher classes in our main cities a bit. These classes never come to our preaching services. They are inaccessible except through the printed page. We have a fine weekly Christian paper, published by the Presbyterian Press in Shanghai, entitled the *Christian Intelligencer*. The Chinese all speak highly of this paper. It deals with world news from a Christian point of view and has much reading directly bearing on Christianity. The plan is to choose thirty or so of the principal men in each of our main five county seats and send them this paper for a year. Thus into the very homes of these reading, intelligent men will go the gospel message, coated in such a way as to make it attractive. Their friends will read this paper also, and the 150 copies sent may influence at least 1,000 of the most influential men in this region. The church will never attain to striking proportions anywhere in China until these people begin to enter its doors and become members. After counting what it will cost to carry on the above two classes of work, we find that we have about $125 left. This amount will be held temporarily, awaiting future developments. It may be used for engaging students through the summer to help with the preaching, if not especially required before the summer time."

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President Yuan Shih Kai on Doctors

In a recent report-letter from Pangchwang, North China, Dr. Francis F.

Tucker gives his impressions of the president of the Chinese republic:—

"One of the strong characters of history, he is approachable, sincere, and patriotic. One of his first general receptions was to the National Convention of the Young Men's Christian Association, when he spoke freely of the need of moral culture. A short time later he shook our hands most heartily in welcome to the triennial meeting of the China Medical Missionary Association. The white-haired, yet sturdy figure, ere he said a word, seemed an earnest of potentialities. He was most appreciative of the medical work the missionaries are doing, and among other things said: 'I am really very grateful to you for the charitable services you have rendered to the people, especially in the interior of the country, where they do not know the importance of sanitary principles. It is due to you that sanitary knowledge and methods are now being widely spread.' Later each delegate received a fine photograph of the president, with his compliments.

"Vice-President Li Yuan Hung is another supporter of the missionaries, if we may judge by the following words of his: 'Missionaries are our friends. I am strongly in favor of more missionaries coming to China to teach Christianity. We shall do all we can to assist them, and the more missionaries we get to come to China the greater will the republican government be pleased. China would not be aroused today as it is were it not for the missionaries, who have penetrated even the most out-of-the-way parts of the empire and opened up the country.'

"In this connection one would like to quote from the margin of the Revised Version, 'So shall he *startle* many nations' (Isaiah 52: 15). The arousing of the Chinese people is startling, but God is in it."

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The United States Minister

Rev. A. B. DeHaan, of Pangchwang, North China, writes:—

"While in Peking recently, I resolved to call on our new American minister,

A FUNERAL PROCESSION IN SHANSI

Catafalque containing the coffin of Mrs. Hsiang Hsi K'ung, near Taiku, China. The coffin bore rich decorations of jade and a spray of roses in gold and silver leaf under lacquer; on the sides, in gold letters, were sentiments indicative of her beautiful life. Her name was Ye May, "Ye" meaning jade or stability, and "May" meaning roses or beauty. In front of the catafalque were carried the large silk or satin banners with complimentary sentiments on them, which seem to take the place of our flowers. Mr. K'ung is the only son of his father, and a direct descendant, seventy-four generations removed, of Confucius. He is to spend the next year in Tokyo, in Y. M. C. A. work for the Chinese young men in that city

Dr. Paul S. Reinsch. It will be remembered that while Professor of Political Science in the University of Wisconsin he wrote two scholarly books on the Orient, namely, 'World Politics' and 'Intellectual and Political Currents in the Far East.' A reading of these works will reveal his fine preparation for the work he has now undertaken.

"In his private office at the American legation we found a middle-aged, kindly gentleman, who by his courteous manner made us feel welcome at once. In appearance he is one of our cultured, quiet, scholarly Americans. At first our conversation bordered on the commonplace, but presently touched upon this land of China and its great needs. The need of China, as pictured by Dr. Reinsch, is not especially for more railroads, more business, more schools, or more material benefits; but frankly and with keen interest he said: 'What China needs to lead her into a larger and freer life, away from the selfishness centering about self and family, into the altruism which will take into consideration others as well as one's own, is Christ. For of that richness of life in Christ which brings to us the finer things of life these people know comparatively nothing. Yes, the need of China is Christ and his message.'"

The missionaries applaud the wisdom and statesmanship which appoint a man with such ideals to represent America in the East during these critical days.

THE BALKANS

In Three Kingdoms

Writing from Salonica, Greece, in reference to a recent missionary journey, Rev. W. C. Cooper says:—

"I dare say it is not often the privilege of a missionary to labor in three different kingdoms which use three different languages, traveling among them from one to the other.

"I first went to Uskub in Old Servia, which is now New Servia. Here our little congregation, which with much labor on the part of the consecrated pastor had increased from almost nothing to about twenty-five souls regularly, has now leaped up to fifty or more at each preaching service. This is because, though the Bulgarian church is closed, the Protestants are allowed freely to conduct services in Bulgarian, just as we have always done. The people look upon ours as a Bulgarian church, hence come to us thus.

"In Radovish, by present routes two days from the railroad, I found the state a little different. The local magistrate, on his own authority as he admitted to me, told our people their services must be in Servian. I suggested to him that he wait until this matter is officially settled, in the meantime allowing us liberty as in Uskub and Monastir, and to notify us in writing when he has instructions from Belgrade to stop the use of Bulgarian in our services. I think that he will do this.

"From here I went to the Strumnitza district, across the line in New Bulgaria. Strumnitza and Radovish were sister cities five hours apart by pack horse, but now they are almost as isolated from each other as though one were in America. Only foreigners ordinarily are allowed to travel between them. The new feeling of friendliness to the evangelical faith, which is so manifest in Bulgaria since the war, is shedding its influence even in the Strumnitza plain. I had some work with the inspector of schools, who showed a most cordial spirit toward our schools and our work, and the newly appointed governor received me with great cordiality. There are 25,000 Bulgarians native to the plain there, and 10,000 refugees from other Bulgarian places. All this field is white to the harvest, and we have a foundation for a large work in four sturdy congregations which have been flourishing there for years. Strumnitza appeals to me as a fine center for missionary residence.

"In order to get back again into

WOOD FOR CENTRAL TURKEY COLLEGE, AINTAB

The camel is loaded with branches of olive trees killed by the cold in the winter of 1910–11

Greece it was necessary to cross another corner of Servia, which crossing is always difficult, subject to delays, and requiring small bribes to the guards. We paid the required tribute and got through with a delay of only one hour with the Bulgarian guards and one hour with the Servians. At Doiran, again Servian, I found that as yet no hindrance has been offered to our regular services. Some of our people have fled, among them the pastor, but it seems safe now for them to return. To the Bulgarian his language is a sacred thing, and many will come to church simply to hear the language freely used in a service.

"I am glad to report that our churches in general have not suffered so seriously as we feared they would when war broke out. The membership in those places where I went was almost what it was before the storms, and the giving but little below the old standard. God seems especially to have watched over these flocks, and if we have no more wars we shall soon be making good progress in the parts at least which are under Bulgarian rule.

"Our standing and privileges in Servia, as you know, are very small if the old law is strictly interpreted; according to it, no one not already a Protestant could become one. The Bulgarian population will come freely to our services if the language is permitted, but if we are forced to preach in Servian I doubt whether even our old friends will keep up their interest. All people living inside the boundaries are Servians, according to the officials, but unfortunately in the greater part of the new territory very few understand the language."

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TURKEY

Expansion in Brousa

In Brousa, Western Turkey, the girls' boarding school of the Woman's Board of Missions for the Pacific has been moved from its original home to the site owned by the mission at the other side of the city, where less crowded conditions may prevail. The new school building will accommodate seventy-five or more boarders, is situated in a pretty garden, and commands a beautiful view. The pupils now in the school include Greek, Armenian, French, and Jewish

girls, and applications have been received from Persians and Albanians. Brousa day school still continues in the building in the city where both schools were formerly crowded, and the kindergarten, which had been carried on in the basement of the Armenian church, has been moved into the vacated rooms.

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The Athletic Spirit

Not all the friends of missions in America know that the modern athletic spirit is giving us a new channel of approach to the student character abroad. Western nations have developed the joy of strength and of health far beyond the consciousness of the East, and our young men, fresh from the athletic honors of their college career, are glad to introduce the various branches of sport, knowing how much this means to the development of Christian character as well as of sound health among the students in our colleges.

A letter just comes from a well-known college in Turkey, giving us an insight into what this enthusiasm and inspiration can mean:—

"One incident will appeal to your sporting blood. We had a big indoor athletic meet in the Gym last week—*Day Students* vs. *Boarders*—about two hundred on each side. I had charge of the Boarders. The meet included marching, singing, and all the regular events. The marching and singing were great. I had my boys sing 'March, March On Down the Field,' to some words I improvised; and another, which ran as follows, to the tune of 'A Hot Time in the Old Town Tonight':

Fight! Fight! *Fight!*
We're here to win tonight;
Fight! Fight! Fight;
Till they turn pale with fright.
Fight! Fight! Fight!
And put them all to flight;
There'll be a hot time
For the *Day Boys*
Tonight!

And the cheering would make any American crowd sit up and take notice! We have some splendid songs and cheers here now, but a year ago there was not one.

"The last event was the mile run—16 laps—and the score stood: Day Boys, 58; Boarders, 50. Each side had three men entered in the mile. I wish you could have heard my little talk to those three fellows on the Boarders' team. It sounded like a preliminary to a Harvard-Yale game. To cap it all, I promised them all a fine chicken dinner at our home if they won.

"The race started—those three fellows were *never* passed. The fellows went simply wild; pandemonium broke loose during the last four laps; and when the score board at one end of the Gym read: *Final*—Boarders, 59; Day Boys, 58, we had as fine a march round the field as you ever saw. But it *was* a great race!"

A TURKISH SNOWFALL

The path between the main college building and the president's house at Central Turkey College, Aintab

The Hospital at Adana

The newly organized board of managers for the International Hospital at Adana, Turkey, recently inspected the institution, which is under the executive supervision of Dr. C. H. Haas. The hospital has room for from thirty to thirty-five beds. The men's ward was full, mostly of surgical cases. Last year's record reported 300 in-patients, 8,000 clinic patients, 10,000 treatments. The members of the Board appointed by Central Turkey Mission were W. N. Chambers, of Adana; J. C. Martin, of Aintab; F. F. Goodsell, of Marash; and Misses H. E. Wallis and E. S. Webb, of Adana.

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At the Anatolia Girls' School

Miss Willard, writing from Marsovan, Turkey in Asia, with reference to the Anatolia Girls' School, reports great and growing opportunities for Christian as well as educational work. She says:—

"These are days of deepening interest in all the work here. You know of the increasing demand for education all about us and the unexpected large numbers in our schools this year. In the girls' school we are full and overflowing, and have to refuse many applicants for lack of room. We have received the first Mohammedan girls that have ever come to us as boarders, and for this again we are deeply thankful. We are pressed with the sense of need for every possible active measure for bringing the Christian life and experience to the different peoples of the country. To the Armenians particularly, because of the growing power among them of anti-Christian teaching, especially the propaganda of the Tashnagists; to the Greeks, because of their awakening consciousness of a lack of real spirituality and of the danger of their running off into worldliness which will forget the higher things; and to the Moslems, because of the chance for more aggressive, active work."

AUSTRIA

The Romance of Bible Selling

The annals of the Bible societies contain stories of heroism, of devotion, and of the wonderful influence of the Scripture portions on those who have never before seen them, which far surpass the imaginative tale of novelist or playwriter. We give a few extracts from the report sent us by Dr. A. W. Clark, of Prague, concerning the work of the colporters in Austria:—

Hlaštan, a diligent worker, reports: "I visited one place because I knew that some people wished to hear the gospel. This time I went without books, so that I might speak very freely in families with no fear of arrest; but the second day the police told me I must go away. Going to Trieste, I had some successful days of good work, but much too soon I was arrested and confined in prison. My Testaments and tracts were all taken for examination. The next day I was brought before the police commissioner.

"'Why do you go about with such books?' he inquired.

"I answered, 'Through such books I have come to the knowledge of divine truth, I have found joy and peace, and now I feel it to be my duty to tell others of this great blessing.'

"And now the commissioner said, 'We let you go free this time because we see you are doing nothing bad, but you had better be cautious and not reach again this place.'"

Konir, in Northeast Bohemia, says: "This year I have had a curious experience. Many copies of the *Kralicka* (New Testament) were bought, not for the sake of reading God's word, but for the sake of literature. Every educated man knows that nothing in literature exceeds in value the *Kralicka* translation of the Scriptures. A soldier in Bosnia, who had often been in our meeting, wrote of his joy in reading the Word of God. According to his wish a special package of Gospels was sent to his comrades. In hospitals

many have been thankful to secure an illustrated gospel. In journeys on foot and in trains, there has been abundant opportunity for testimony and sales."

Stifter is a half-colporter who has been much blessed in getting people to hear the truth. He says: "Four years ago I sold many Scriptures in B., where I became acquainted with a professor and several students. One of the young men was much in earnest to hear preaching. Sharp persecutions followed and his parents drove him into a monastery. After three years of struggle in the convent he decided that it was not possible to remain. He appealed to the pope for release. Coming to one of our outstations, he showed special joy to hear God's Word. A student convention in connection with the student movement was blessed to the full conversion of this former student who had been afflicted by three years in the convent. Step by step he was led to decide for foreign missions, and he has now been accepted by the mission college in Basel."

INDIA

New Openings in the Marathi Field

To those who have done well a chance shall be given to do more and better, is a fact that is being proven anew in our missions in India as well as in China just now. A perplexing factor among the Indian peoples has been the so-called robber or criminal castes. Their hereditary lawlessness has been dealt with in various ways by the authorities and by the law-abiding citizens, but without much success. A letter from Rev. A. A. McBride, of Sholapur, describes a recent attempt to cope with it and the chance our mission is offered to share in the work. He says:—

"Some time ago a Mr. Starte, an assistant collector at Bijapur, about fifty miles from here, began work for the lawless tribes in the Bijapur district. He made a great success and has been put in charge of similar work in other districts, including Sholapur. He is an earnest Christian, and feels that Christianity is one of the surest ways of getting hold of these people. He settles them in colonies under government supervision, and tries to civilize them away from their criminal tendencies. He has been anxious for our mission to coöperate with government in this work.

"He has two kinds of colonies, the industrial and the farm. In the industrial settlements the people are grouped in a compound, where they can be locked in at night, and in the days he gets such work as he can find for them. About 200 are here in Sholapur, in the mills. The children are put in mission schools for education. He works in connection with the Basel Mission at Bijapur, or rather he turns over the schools to that mission. The settlements themselves are government affairs.

"He wants to have us open a similar colony at Barsi. Government will put up the buildings, furnish sepoys to look after the compound at night, and will make a small grant per head for their keep. The mission will take charge in the day, furnish work, run the schools, and take a personal interest in the people.

"The other plan is the farm colony. Mr. Starte is planning to get from government sections of vacant land now in forest reserves, in various districts, and turn them into farms for these tribes. One plot of 400 acres is in Surigao, a village about four miles from Sholapur, in which we already have some work. The land is said to be very good. Government would put up the buildings, as at the other colony, and would turn the land over to us without cost so long as we continued the scheme. We would manage the farm, employing laborers from the colony. We could have the proceeds from the land, run the schools, have our own preachers, and influence the people in all ways to become Christian.

"In this plan money is needed to begin with. The land must be cleared,

though the value of the wood will probably pay for the clearing. Cattle and tools, seed and fodder, must be bought, and the labor paid for till the land begins to produce. A well or two will need to be dug and part of the land irrigated. We think $2,000 will be the maximum working capital required for a farm of this size. Government will loan this money as it does to private cultivators, but requires 6¼ per cent interest. We should have no taxes to pay for two years, but after that about a rupee an acre. Government, in this case, would not pay any grant for food, feeling that the land ought to pay expenses."

It is quite evident that the men on the ground feel that this is an opportunity which we cannot afford to miss, but they also are perplexed as to how to finance any new work just now. Certainly the proposition seems a generous one from the government's point of view, and the experimental stage is already passed, through the efforts of Mr. Starte, the government official.

Where Are the Men for Madura?

A significant paragraph in a letter from the Madura Mission printed last month declares that the workers are practically deterred from going after new converts because there is no one to lead and care for them when secured. Rev. J. X. Miller, principal of Pasumalai High and Normal School, writes even more strongly. The need seems desperate. Who is resisting the call to go to Madura? Mr. Miller says:—

"You write of the difficulties of securing candidates for the foreign field. How do you account for this in view of the fact of the increased organizations for mission study among college men and women? If it is not furnishing an increased supply of suitable candidates, wherein lies the trouble? Certainly men and women can no longer plead ignorance as an excuse, unless they make it willful ignorance.

"In the September *Missionary Herald*, under the heading, 'Imperative

A LITTLE LAKE IN AN OKAYAMA GARDEN

Call for Workers,' no mention is made of Madura. Is it that all the others that are mentioned are more needy than we? If so, their need must be very great. We in Madura feel our claim is as great and our need as pressing and the opportunity for the ingathering quite as promising as that of our Marathi Mission, for whom three ordained men are asked. Do you realize that no one has yet been sent to take Mr. Herrick's former work, that Mr. Chandler's place is vacant?

"In 1915 furloughs are due to the following: the Zumbros, Dr. Van Allen, the Chandlers, the Jefferys, the Banningas, the Mathewses. How are we to man the field when no one is here for language study, a knowledge of which is absolutely necessary for the outstation work? I do not know how it seems to you and to the Prudential Committee, but we think of the situation as serious.

"I have not mentioned the need for a man for the normal school, and yet I presume no normal school on the mission fields offers a man greater opportunity for a large Christian service than does ours in Pasumalai. Do you think this is an over-statement? If so, I should like to know where that institute is located, for I have made a thorough study of mission literature and find none of higher grade than ours or with larger enrollment. Here are a hundred young men, many of them of college grade, being trained for the work of teachers, and no missionary able to give more than a cursory supervision to this important work. I do not make this as a complaint. I am only stating facts, hoping that the facts may be given full consideration."

JAPAN

A Three Weeks' Record

Rev. C. B. Olds writes from Niigata:—

"The year of the Tora (tiger) has opened and nearly three weeks are gone. If events of importance succeed each other as rapidly as they have so far, it will be an *annus mirabilis* for this land, at least.

"During the opening week occurred that tragic event off the east coast, so near to land, when the *Ashitaka Maru* went down with all on board, taking

A FERRY USED BY PILGRIMS ON THE WAY TO MT. ONTAKE, JAPAN

as toll over 100 lives, many of them of some distinction in their own communities.

"Then the next week came the terrifying event of the breaking out into violent eruption of the volcano of Sakurajima, that had been dead for 136 years. The latest report seems to show that while the loss to property was great, the loss of life was comparatively small, probably not exceeding eighteen in the city of Kagoshima, while the number killed on the island of Sakurajima was probably even less than the number on the mainland. It seems that activity in one of the spurs of the main mountain the afternoon before the main eruption gave timely warning, so that nearly the whole population were able to make good their escape in time.

"Then, of even greater importance among the list of calamities, is the great famine that is now threatening the lives of ten million people, in comparison with which the spectacular events just described are as nothing. The nation has only just awakened to a realization of the vast extent of the

calamity and the world at large has not as yet begun to take it seriously. But it seems, from all accounts, that it is one of the most colossal calamities of recent years, and unless the sympathy of the world is elicited and large funds are forthcoming there cannot but be awful loss of life, since the crops have failed throughout the entire northeastern third or half of the country to the extent of from 15 to 95 per cent of failure, according to the locality.

"A nation-wide famine relief association, as a sort of semi-official relief measure, has been formed and funds are being solicited among all classes. The government has made a contribution of 6,000,000 yen as a relief measure. If America were only to realize her opportunity now, by the contribution of a substantial fund to aid in this relief work, she might be able to clear her good name of a lot of suspicion of lack of sympathy that has been gathering headway during the last year, on account of her attitude in connection with the California legislation."

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A Loss to Okayama

The Okayama Orphanage is one of the best known philanthropies in Japan. Founded in 1887 by Mr. J. Ishii, then a medical student, it has cared for and helped several thousand orphans who have gone out into the world to be loyal and useful citizens of the empire. Of late years the orphanage has more or less separated itself from Okayama, homes for some of the children having been found with farmers' families near the city, but most of them having been removed to the institution's farm at Chausubara.

Mr. Ishii's devotion to his orphans has never wavered, and the news of his death, just received in a letter from Mrs. J. H. Pettee, will bring grief to many hearts. Mrs. Pettee says:—

"Our hearts are all saddened by the unexpected news from Shanghai of Dr. Capen's home-going from a foreign land. We know no more as yet than that he died of pneumonia, on January 30, on the very day that Mr. Ishii, the efficient, devoted, well-loved Japanese superintendent of Okayama Orphanage, also went to his long home. Mr. Ishii's death was no surprise, for it has been expected more than once in the last two months; but every time he has rallied, often it seemed in direct answer to the prayers of his orphans and friends. The day before he died he rode around the place, but that night felt that his death was near. Most of his workers and older orphans spent the night in the room next his and he

"FATHER ISHII"

gave them many farewell messages. The next morning he was a little better and was gladdened by a telegram saying his oldest daughter had given him his first grandchild, a fine boy. Soon after that he became unconscious and never waked again.

"The funeral was on February 4 and about 1,500 people were present, fully a third of the number being his orphans and workers and their families. A great many were students from neighboring schools, and there were hundreds of his personal friends from near and far, including the governor of the province and Colonel Yamamuro, the Japanese head of the Salvation Army and an old protégé of Mr. Ishii's, who preached the funeral sermon. Here in Okayama we had two memorial

MAKING GOOD SEAMSTRESSES IN OSAKA

services, one of them at our house at the hour of the funeral, for those in the city who had been closely connected with the orphanage—ex-orphans, house mothers, trustees, and workers. Twenty-five were here, and it was a very tender, touching service. In the evening there was a large meeting in the church, with ten speakers, including the governor and the mayor, leading lawyers, doctors, and ministers. Mr. Pettee spoke at both meetings."

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Evangelism in Niigata

A letter from Mr. Olds reports the following encouraging news:—

"We have just finished a series of evangelistic meetings here in Niigata, under the leadership of Mr. Ebina, which has resulted in great blessing to the work, we believe. We are not able to count converts—that was not the immediate purpose of the meetings—but we can count an increased number of earnest seekers and we can see how the prejudice against Christianity under which we have been laboring, especially here during the last year, has been largely broken down, and the way is open for a wide hearing of the gospel as never before. One direct fruit of this work is the organization of a strong Young Men's Christian Association in government medical school here. The spirit of the students is delightful, and I think the enterprise is going to be carried on with great vigor and that it will be a powerful evangelizing agency in that school."

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AFRICA

High Praise for Our Work in Rhodesia from a British Official

The following flattering opinion of the Board's work at Mt. Silinda and Chikore from Mr. McIntosh, a government school inspector, is much appreciated, even though he does not mention the greatest thing of all, that which is the very aim of the mission—

the conversion of the natives from paganism to Christianity:—

"The mission, with its large and thoroughly efficient school, its great range of fruitful industries, its resident doctors, its hospital (now begun and in part finished), its buildings (the finest in the country), its orchards and gardens and ornamental trees, its native language work, its general order and discipline, is a lamp of civilization to the natives in this part of the country. It is an object lesson in Christian economics. The native sees the white man and woman of the mission as beings of a higher order, whose superior energy, wealth, and knowledge are all exerted on him continuously, year after year, for beneficent ends. The whole white race rise in their estimation and gain by it, and I saw on all hands their respect for the white man and their eagerness to learn from him. This is education on the great scale, something far above a knowledge of the mechanism of reading and calculation. And such work prolonged over a period of twenty years is, in a sense, a part of the history of Rhodesia."

To this Miss Gilson adds:—

"We need now a General Armstrong, a Dr. Stewart, a man who can see visions and dream dreams; the imagination can scarcely conceive the changes which such a man may have a part in bringing about here during the next ten years. Any young man fitted for the work may well covet this position."

The New Mill at Ochileso

Rev. H. A. Neipp writes:—

"Although I have already mentioned our mill, you must know more about this homemade machinery. It has been nine months of hard work for myself, often from morning to night, but we had no money and needed the mill. Naturally, whatever work the boys were able to do I let them do. I was greatly helped in my planning when I found an old rusty shaft and pulleys, with a circular saw, which came out with the first missionary, thirty years ago, and had not been used, as there was no water power. The mill is chiefly of wood we cut in the forest. I bought an old shaft, some old iron, even gun barrels of native guns, and with these I forged the iron pieces and made the

REV. H. A. NEIPP AT WORK IN HIS SAWMILL AT OCHILESO

needed bolts, etc. It was a great problem to get up the required velocity with the material and only a few feet of belt on hand. I added to the old rubber belts the hide of a few African oxen, which does very well. Aside the water wheel, ten inches in diameter, I have a wooden flywheel six feet six inches in diameter, on the same shaft. The stone came from the hill. Kahinga, my apprentice, is now quite efficient in cutting stone. The quality of this stone can compete with French stone. It is very hard. The ground meal cannot be better. Tired and sick women have already come to exchange corn for the ground meal, and all are thankful for the help of the mill. It ground 110 pounds of fine meal in an hour at 100 revolutions, and we hope to increase the output in the near future. When the sawmill worked ripping boards, doing the work in two hours for which two men would require fifty hours, the whole village came down. Some said: 'What will Nala Neipp do next? Will he try to fly?' They had no idea how much I am interested in aëroplanes."

Mr. Neipp's many activities have included school and Christian work as well as the industrial.

MEXICO

News and Plans from Guadalajara

Rev. L. B. Fritts writes:—

"Though the war inevitably absorbs attention to a great degree, some recent happenings have shown that our people are not so indifferent as we sometimes think. One indication of interest was the unusually large attendance at our last semi-annual convention of all the Protestant forces of this state.

"The convention was held in Sayula, a town in which there is no organized Protestant church, and the officers report the largest attendance of any similar convention held outside of this city in recent years. The program was a good one, and many non-Protestants stood outside the doors and windows and a few ventured to come in. At first considerable opposition developed to the holding of the meetings in that place, but the authorities made it clear that no disorder would be permitted and so none was attempted.

"A few weeks later, during the visit of Rev. A. C. Wright, our local Congregational Association held its meeting in San Miguel, with a series of profitable sessions. The Sunday before Christmas Mr. Wright received six new members into our local church, five coming on confession. All were young men from the Colegio. He has also baptized seven children. He also visited the outstations, administered the communion, held conferences, and cheered up the people generally.

"The Colegio Internacional has had a larger enrollment during the past semester than we anticipated, and our average attendance has kept up well. Financially, in spite of the revolution and the money stringency, we have held our own. Our expenses have been greater than ever before, but our receipts from local sources have increased during the year by more than $800 (Mexican) over the preceding year. This convinces me that the people are coming to believe in the value of our work.

"We are sadly handicapped for equipment. If we could have a few thousand dollars to finish and properly equip our plant, I believe we could make it almost, if not quite, self-supporting. We

OCHILESO BOYS' BOARDING SCHOOL AT DINNER

Rev. H. A. Neipp says: "The African stomach requires so much to be satisfied! We are fortunate to have our grinding mill going. We have plenty of water to turn the wheel and the corn costs here twenty cents a bushel. They have mostly a vegetarian diet, which we can provide for three cents a day each. When they have a treat of meat it is more expensive"

ought to add a primary day school to our establishment, and we ought, by all means, to have some industrial work. There is too much building at the top without any solid foundation, not only in our work, but in the education of the country generally. We need to organize day schools (as nearly as possible self-supporting) in every mission station and outstation in the country; we need united effort in support of the boarding and high schools, and in some instances a combining of those already established; we need the introduction of industrial work wherever possible in city schools and the establishment of a Union Agricultural and Industrial College; also a Union College and Theological Seminary that will be something more than a high school.

"Our Methodist friends in this city are in hearty accord with this view, and I am sure that a bold step forward and the undertaking of a really big enterprise would call forth support from many sources now untouched."

THE PORTFOLIO

Our National Reputation in India

It is not difficult to see why the people of India have such a respect and often admiration for the people of the United States, and why they are willing therefore to listen courteously to one of her citizens. For a hundred years our nation has been sending to India great missionaries, educators, and physicians. The American Board alone has invested in this work $10,000,000 for churches, schools, colleges, hospitals, dispensaries, printing and industrial plants. And the American Board, while the oldest organization, is but one; there are forty other American and Canadian societies. In one hundred years probably 40,000 men and women have left our shores on their errand to uplift and bless a great nation. In times of famine and distress we have poured out our money generously and saved tens of thousands from starvation.

All this mighty work has been done freely and heartily, without the slightest hope of any selfish gain. India is on the other side of the world from us; we are not connected with her in any way politically, and our commercial dealings are very small. The unselfishness of this work has won the hearts of many of the thoughtful men of India. It was a pleasant experience at different places in public receptions to have the head of the municipality, and in every case a Hindu, pay his tribute of praise for what we are doing for them; the words were apparently sincere and spoken without reserve.

It has been a great satisfaction for me to say that the thing in which we at home take pride is not our rapid growth as a nation, nor our size nor our wealth; it is not our manufactures, nor our great agricultural and mineral wealth. Material prosperity makes neither a man nor a nation great. The thing of which we are most proud is what our nation has done for civil and religious liberty; that to many of our nation there is a word longer than "nationalism," and that is "internationalism," and that we desire to exemplify real "brotherhood" to every nation.

The United States holds a proud position for what she has done, but with it there is an ever increasing opportunity and responsibility; in fact, "responsibility" is another way of spelling "opportunity." It ought to sober every American and give him a new purpose to help keep our nation true to the highest ideals, not for her own sake alone, but to uplift the world.

Samuel B. Capen, in a letter to the Boston Herald, written on the Indian Ocean, December 31, 1913, published February 13, 1914.

In the Movement for World Peace

The cause of peace was as commanding with Dr. Capen as the cause of missions—indeed, the great and sacred

causes were all one cause with him—and his last letter to me, written from Colombo on December 19, and received only ten days before his death, was a jubilant report of activity and of response in India concerning the peace cause. . . . He felt all men to be his brothers, because he felt that all were God's children; and everything which he did he did as a worker together with God in the great process of the ages whose increasing purpose is to make this whole world of men a true Kingdom of God.

Edwin D. Mead, in The Congregationalist.

Secretary Bryan on Missions

The money we put into missionary work gives us better protection than the money we put into battleships. . . . If the spirit leads you into the foreign field, there is no larger field possible for your endeavor.

Hon. William Jennings Bryan, Secretary of State, at the Kansas City Student Volunteer Convention, January 3, 1914.

The Real "Dead Line"

A shrewd old minister lately said: "The dead line is not at fifty, but at thirty. If a man is still growing at thirty, he will last long past fifty. But if he quits growing before thirty, he won't outlast fifty at the farthest. The whole question is settled twenty years before."

Anybody no longer able to reconsider his old method and substitute a better method for it has come to the end of the chapter, and the recurrence of just such inabilities in so many ministers tells how the prejudice against pastors above fifty got started.

The Continent.

Longing for God

Mr. Aitken, of the Church Missionary Society, was importuned last year to visit a village at the mouth of the Niger, which had been visited once before in 1909. The whole town turned out to greet him and showed him the spot where the townspeople proposed to erect a school. They were observing the Sabbath, keeping correct reckoning by means of a board with seven holes, in which a peg was moved day by day. They asked to be taught to pray. Their only prayer formula was the following:—

"O God, we beg you, we beg you, make you look we good today; make you no trouble we, or do we any bad. We beg you, we beg you, we beg you."

From Olive Trees (Reformed Presbyterian Church, U. S. A.)

THE BOOKSHELF

Asia at the Door. By K. K. Kawakami, with Prologue by Doremus Scudder and Epilogue by Hamilton W. Mabie. New York: F. H. Revell Co.

"Asia at the Door" is a notable contribution to the sane and enlightening discussion of one phase of America's Asiatic problem. The sub-title discloses the real subject-matter of the book: A Study of the Japanese Question in Continental United States, Hawaii, and Canada.

The author, Mr. K. K. Kawakami, has so completely entered into our American life that he has real sympathy with our viewpoint. His full and accurate knowledge of both sides, however, enables him also to see that many of our fears and forebodings in regard to the Japanese are due to our ignorance of the actual facts. He has accordingly, in a succession of entertaining chapters, set in order many of the facts in regard to which there is widespread misapprehension.

The very titles of his chapters are suggestive. The Meeting of Two Worlds, Mutual Disillusionment, Can We Americanize Them? Their Humble Achievements, They Are Taking Our Farms, In the Melting Pot of the Nations, They Have Usurped Hawaii, White Canada, are samples of the fifteen chapters. A Prologue by Dr. Doremus Scudder, entitled Our Nation's Duty to Japan, and an Epilogue

by Dr. Hamilton W. Mabie on Americans and the Far East, present the results of mature study by two of our foremost students of the Asiatic problem. Dr. Scudder has known Japan and the Japanese for a quarter of a century—first for a decade as a missionary in Japan and now for another decade through his residence in the Hawaiian Islands. Dr. Mabie, as exchange lecturer, spent six months in Japan during the winter of 1912–13, and had special opportunity to know large numbers of leading Japanese. He was in Japan when the California anti-alien legislation was reported by cable, and is a fair judge of the present situation.

The author writes with remarkable command of the English language. His array of facts is both interesting and I believe convincing to those who read with an open mind. Americans desiring grounds for intelligent judgment on the points at issue should by all means read this book. Especially would we commend it to all our legislators, for our laws should be based on fact, not on the fictions conjured up by race prejudice.

By this work, with his previous volume, entitled "American-Japanese Relations," Mr. Kawakami has made a valuable contribution in promotion of international understanding and mutual appreciation.

SIDNEY L. GULICK.

Marriage and Genetics. By Charles A. L. Reed, M.D., F.C.S. Cincinnati: The Gallon Press. Pp. 183. Price, $1.00 net.

Dr. Reed is a member and former president of the American Medical Association and a professor in the University of Cincinnati. Feeling that the public should understand the natural laws which lie behind attempts to protect society against the burden imposed upon it by the unfit and deficient classes, he has attempted to formulate in simple language the physician's knowledge of the laws of physical life.

The Secret of Love. By J. R. Miller. New York: T. Y. Crowell Co. Pp. 38. Price, 50 cents net.

A dainty little gift book whose subtitle, The Art of Living Together, further describes its subject.

WORLD BRIEFS

One of the recently appointed missionaries of the German Sudan Pioneer Mission is Princess Maria von Hohenlohe Ingerfingen.

Two members of the Class of 1913 at Yale have volunteered to teach a one-year term each in the Yale College department in China.

Thirty-five Armenian families have settled in Salem, N. H. They have organized a Congregational church, and are engaged in agriculture.

The corner stone was recently laid for a new hospital in Bethlehem, in Palestine, where a Swedish medical mission has been at work for some time.

Ben-Hur, Gen. Lew Wallace's famous story, has been translated into Marathi and published by the Tract Society in India. The version was made by Mr. A. M. Sangle.

Tasmania is going to rival North America as an apple country. Forty steamers will load with apples at Hobart, Tasmania, this year, for South America and various European ports.

The Koran is being published in Constantinople in a Turkish translation. The rendering is being made, according to common report, by some of the Moslem clergy and is in simple Turkish.

Baron Edmund Rothschild is planning to build a Jewish museum on land which he has recently purchased in Palestine. He will place in it the treasures he hopes to find in archæological researches.

In 1913 the Salvation Army in England sent out 102 officers for service in India, the Dutch Indies, Korea, Japan, Canada, South Africa, New Zealand, Holland, France, Malta, and Gibraltar. Seventy-four were designed for India.

The New York *Times* reported the receipt of a dispatch by wireless to the effect that the Ottoman Government has decided to admit women to the universities, where courses of lectures in hygiene, domestic economy, and the rights of women will be delivered for their benefit.

Constantinople papers report that the Standard Oil Company of New York is endeavoring to secure a monopoly of the oil fields in Brousa and Izmid in Turkey. Petroleum wells are also reported near Alashehr — the old Philadelphia — and the concession for working them has been granted to a Turkish citizen.

All Finland is mourning the death of M. Leo Mechelin, said to be the "first citizen" of that country. He had labored hard to establish Finland's legal position on a scientific basis, and when Russia declined to recognize the state life of his country he published a legal *précis* of the public rights of the Grand Duchy of Finland.

The death was announced early last month of Said Pasha, formerly Turkish Grand Vizier. He passed away in Constantinople, where he began his career as a government clerk. He was first appointed Grand Vizier in 1879 and held the office several times thereafter. He was said to be a remarkable diplomat and absolutely incorruptible.

The *China National Review* tells of a proposal by the Minister of Commerce and Industry in the Chinese republic to set the disbanded soldiers at work on the now uncultivated land in the northern part of the province of Anhwei. There are said to be vast areas of idle land in this province which might be made productive. A wealthy citizen of Anhwei has consented to supply the funds necessary for making a start on the project.

We referred in a previous issue to the thank-offering taken by the Church Missionary Society at a conference in Swanwick. We stated that the surplus funds, after the debt had been paid for which the money was specially given, were to be applied to the Society's work in China. We have just learned that this statement was not entirely correct. The extra money will be applied to a Mission Building Fund, and will thus be helpful to all the Society's Missions.

The feminist movement progresses in Turkey. The *Women's World*, a weekly Moslem paper started in Constantinople a year ago, proudly reproduces on the cover page of a recent issue a picture of a group of Moslem women with faces unveiled. This marks a revolution of attitude almost beyond the comprehension of an American journalist. The editor of the *Kadinlar Dunyassi*, as its Turkish name reads, is Belkis Shevket Hanum, an ambitious and accomplished woman.

The Jewish firm of Mosse is said to have rented the advertising space in sixty-five newspapers of Germany, and to be in close relation by contract with over 4,000 of the larger newspapers and magazines. Jews are in the editorial chairs of several large German papers; they are reported to control the greater number of the trade journals and to have established various literary bureaus to supply the smaller dailies with news matter which is always treated from the Jewish point of view.

The National Convention of Methodist Men to the number of 3,200 met in Indianapolis last fall to "consider their missionary responsibility." After studying the problems of missions they analyzed the agencies available for meeting them and the weaknesses which prevent the church from using all her opportunities, and outlined a plan of campaign to be followed in the local churches to which these 3,200 men returned. The transactions of the convention are to be embodied in a book called "Militant Methodism."

The Argentine Social Museum is an interesting evidence of the progressive spirit abroad in South America at present. This association has its headquarters in Buenos Aires, and its object is the centralization of information as to Argentine economic and social affairs, the spreading of such useful information throughout Argentine itself, and the acquainting of foreign nations with the resources, advantages, and history of the country. It is by invitation of this society that Mr. Roosevelt has made his recent visit to South America. The association publishes a monthly bulletin and is especially anxious that North Americans should understand and appreciate its efforts.

THE CHRONICLE

Arrivals on the Field

December 11. At Chisamba, West Central Africa, Dr. and Mrs. William Cammack.

January 3. At Foochow, China, Rev. Clarence A. Neff.

January 24. At Constantinople, Turkey, Mr. Charles F. Ranney.

January 26. At Madura, India, Miss Catherine S. Quickenden.

Arrival in this Country

February —, at Stratford, Conn., Miss Cornelia Judson, of the Japan Mission.

BIRTH

March —. At Taikuhsien, China, a son to Dr. and Mrs. Willoughby A. Hemingway.

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Rev. and Mrs. Orramel H. Gulick, who were in Boston last fall, had various stirring adventures on their way back to Honolulu. They were snowbound in Oberlin in the blizzard of early November which caused such distress and loss of life in the Middle West. They started again for the coast after the weather had settled, but while crossing Utah on a Southern Pacific train a bandit held up the car they were in and robbed Dr. Gulick of fifty dollars in cash, secured twenty dollars from Dr. A. B. Clark, Mrs. Gulick's brother, who was of the party, and also relieved the trainmen and others of their loose moneys.

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Dr. Arthur H. Smith has recently revised his book, "The Uplift of China," for an English missionary education circle in London and has made about half of it new. The sale of the book in the United States and Canada thus far has been considerably over a hundred thousand copies. It has had four English, three Danish, and a German edition, and has recently been put into Chinese in a somewhat reduced size.

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Rev. Dwight W. Learned, D.D., of the American Board's mission in Kyoto, Japan, has been appointed a member of the commission to revise the Japanese version of the New Testament, taking the place left vacant by the death of Dr. D. C. Greene.

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We would announce the approaching annual conference of the International Missionary Union at Clifton Springs, N. Y., on May 13 to 19. Missionaries of evangelical churches now on furlough or under appointment to go, as well as those who have served as missionaries but are now compelled to remain at home, are invited to be present, and will be entertained free of charge. The subject of this year's conference is, "The Gospel of the Prince of Peace in a World of Revolution." All who expect to attend should correspond with Mrs. H. J. Bostwick, Clifton Springs, N. Y.

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From letters received by friends of Mrs. Capen and others in the American Board's Deputation party, it is learned that Mrs. and Miss Capen, accompanied by Dr. Strong, Editor of the *Missionary Herald*, will sail from Yokohama for this country on April 1. The original plan of the journey included nearly a week's stay in Hawaii. This part of the plan has been given up and the party hope to reach Boston by April 26.

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Reports as to the addresses by Dr. Sidney L. Gulick on "A Possible Solution of the Immigration Problem" of our country continue to show the widespread interest in the question itself and the thoughtful consideration which Dr. Gulick's plan commands from all who hear it. Working under the direction of the Federal Council of Churches in this special effort, he comes before his audiences with the backing of the Protestant forces of America. In addition to his speeches at Hartford Seminary, at Yale College and seminary, and before many clubs and societies in New England, he has had very exceptional audiences in New York City. He addressed the Republican Club, the New York Chamber of Commerce, the New York Manufacturers' and Business Men's Association, and several important New York Clubs. As we go to press, Dr. Gulick is beginning a ten days' campaign in and near Oberlin.

DONATIONS RECEIVED IN FEBRUARY

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch.	5 88	
Ellsworth, 1st Cong. ch.	5 00	
Hallowell, Old South Cong. ch.	4 00	
Madison, Cong. ch.	22 00	
Westbrook, W. K. Dana,	100 00	136 88
Legacies.—Lewiston, S. B. Hayes, by Lincoln L. Hayes, Adm'r,		500 00
		636 88

New Hampshire

Acworth, Cong. ch.	6 40
Bennington, Cong. ch.	9 00
Brentwood, Cong. ch.	15 00
Chester, Cong. ch.	6 75
Hanover, In memory of Mrs. C. O. Blaisdell,	10 00
Hinsdale, 1st Cong. ch., for Albania,	1 00
Hooksett, 1st Cong. ch.	6 75
Hudson, Cong. ch.	19 00
Littleton, Cong. ch.	86 12
Manchester, South Main-st. Cong. ch.	35 00

Nashua, Pilgrim Cong. ch.	73 03	
New Castle, Cong. ch.	9 00	—277 05
Legacies.—Hanover, Sam'l P. Leeds, by Chas. P. Chase, Edward L. Gulick, and Jonathan Barnes, Trustees,	509 17	
Nashua, Mrs. Mary A. B. Moore, add'l,	3 75	—512 92
		789 97

Vermont

Hartford, Friend,	5 00	
Jericho, 1st Cong. ch., toward support Rev. and Mrs. Wm. Hazen,	34 00	
Ludlow, Cong. ch.	12 20	
Orwell, 1st Cong. ch.	23 55	
———, A deceased friend,	500 00	—574 80

Massachusetts

Amherst, South Cong. ch.	11 00	
Beverly, Washington-st. Cong. ch.	57 00	
Boston, Old South Cong. ch., 306; Highland Cong. ch. (Roxbury), 155; Mt. Vernon Cong. ch., 113.62; Eliot Cong. ch. (Roxbury), 64.95; Clarendon Cong. ch. (Hyde Park), 3.60; Friend, 100,	743 17	
Danvers, Susan S. Driver,	10 00	
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark,	57 00	
Everett, Courtland-st. Cong. ch.	15 25	
Florence, Cong. ch.	65 00	
Greenfield, Westside Chapel,	22 77	
Groton, Union Cong. ch.	2 76	
Leominster, F. A. Whitney, 15; G. H. Hale, 8,	23 00	
Littleton, Cong. ch., Mr. Bacon, in memory of Miss A. M. Manning,	6 00	
Malden, Chas. A. Belcher, for Pangchwang,	30 00	
Milford, Cong. ch.	128 56	
Needham, Cong. ch., 11.26; Friend, 1,	12 26	
Newton Center, In memory of Chas. C. Burr,	100 00	
Newtonville, Geo. A. Eddy, for Mt. Silinda,	100 00	
Northbridge, Rockdale Cong. ch.	10 90	
Princeton, Cong. ch.	75 00	
Quincy, Wollaston Cong. ch.	37 26	
South Hadley Falls, Cong. ch.	53 47	
Springfield, South Cong. ch., 451.52; Olivet Cong. ch., 30.57,	482 09	
Sudbury, Mrs. Lucy S. Connor,	25 00	
Townsend, Lucy E. Shedd,	1 00	
Wellesley, Friend,	35 00	
Wellesley Hills, 1st Cong. ch., of which 200 from Frank L. Fuller, for work in Sivas and to const. *Julia M. Fuller*, H. M.	271 95	
West Springfield, Ashley School and Charitable Fund,	170 58	
Winchester, 1st Cong. ch., toward support Rev. A. W. Clark,	25 00	
Windsor, Cong. ch.	5 00	
Worcester, Old South Cong. ch., toward support Rev. C. B. Olds,	483 33	
———, Cape Cod,	15 00	—3,074 35
Legacies.—Arlington, Maria E. Ames, by Harriet A. Daggett and Elihu G. Loomis, Ex'rs, add'l,	120 00	
Boston, Benjamin C. Hardwick, by Frank H. Wiggin and James L. Barton, Ex'rs, add'l,	500 00	
Newton, Mary E. Eaton, by Boston Safe Deposit and Trust Co., Ex'rs,	2,500 00	—3,120 00
		6,194 35

Rhode Island

Barrington, Cong. ch.	6 00	
Kingston, Cong. ch.	280 00	
Newport, United Cong. ch., Margaret B. Simmons,	2 00	
Providence, Grace R. Lawton,	10 00	—298 00

Young People's Societies

Maine.—Skowhegan, Y. P. S. C. E., for Adana,		30 00
Vermont.—Jamaica, Y. P. S. C. E.		10 00
Massachusetts.—Acton, South Y. P. S. C. E., for Shaowu, 15; Everett, Courtland-st. Y. P. S. C. E., of which 2 from Jun. Dept., 6; Millis, Young Helpers' Soc. of ch. of Christ, for Inghok, 2,		23 00
		63 00

Sunday Schools

New Hampshire.—Hinsdale, 1st Cong. Sab. sch., for Albania,		3 25
Massachusetts.—Boston, Mt. Vernon Cong. Sab. sch., 11.13; Everett, Courtland-st. Cong. Sab. sch., 8.75; Fairhaven, 1st Cong. Sab. sch., 2.12; Lancaster, Evan. Cong. Sab. sch., 5.07; Newton, Eliot Cong. Sab. sch., of which 30 for Mt. Silinda and 15 for Albania, 45; Worcester, Old South Cong. Sab. sch., toward support Rev. C. B. Olds, 16.67; do., Bethany Cong. Sab. sch., Grace I. Chapin and Class No. 3, for Pangchwang, 15,		103 74
		106 99

MIDDLE DISTRICT

Connecticut

Berlin, 2d Cong. ch.	35 14	
Groton, Cong. ch.	18 90	
Hebron, 1st Cong. ch.	15 00	
Lisbon, Newent Cong. ch.	41 10	
Middletown, 1st Cong. ch., 14.37; Mrs. H. Lucentia Ward, 5,	19 37	
New Haven, Pilgrim Cong. ch., 65.20; Mrs. C. M. Mead, 2,	67 20	
Norfolk, Cong. ch., toward support Dr. Geo. M. Rowland,	700 00	
Plymouth, Cong. ch.	34 88	
Putnam, 2d Cong. ch. and Sab. sch., toward support Dr. H. N. Kinnear,	33 43	
Sharon, 1st Cong. ch.	24 00	
Thomaston, Cong. ch.	10 00	
Waterbury, Mrs. Helen P. Camp,	75 00	
Winchester, 1st Cong. ch., Harriet M. Starks,	15 00	
Winsted, 2d Cong. ch.	50 25	—1,139 27
Legacies.—New Britain, Mary Everlev, by Rev. J. E. Klingberg, Ex'r,		360 33
		1,499 60

New York

Angola, Miss A. H. Ames,	1 75	
Brooklyn, Central Cong. ch., 1,789.05; Puritan Cong. ch., 28.33; South Cong. ch., Woman's Mission Circle, 2,	1,819 38	
Mannsville, Cong. ch.	10 00	
New Rochelle, Friend,	5 00	
Poughkeepsie, 1st Cong. ch.	176 00	
Savannah, Cong. ch.	3 50	
Wantagh, Memorial Cong. ch.	6 00	
White Plains, Westchester Cong. ch., for Satara work,	200 00	
———, Rev. and Mrs. J. E. Abbott, toward support Miss A. E. Franzen,	450 00	
———, A deceased friend,	1,000 00	
———, Friend, Central New York,	25 00	—3,696 63
Legacies.—Brooklyn, Chas. A. Hull, by Harrie T. Hull, Katherine S. Hull, and David G. Wakeman, Ex'rs,		7,476 25
		11,172 88

New Jersey

Bernardsville, 1st Cong. ch.	11 00	
East Orange, 1st Cong. ch., 164.96; Louise D. Towne, for Pangchwang, 15,	179 96	
Jersey City, Waverly Cong. ch.	5 00	
Lawrenceville, J. F. Stearns,	10 00	

Montclair, 1st Cong. ch., Friend, 15 00
Westfield, Cong. ch. 100 00——320 96

Ohio

Bryn Hyfryd, Cong. ch. 4 75
Canfield, Ellen Edwards, 5 00
Ceylon, Cong. ch., of which 2.45 from L. A. S. 3 60
Cincinnati, Columbia Cong. ch. 5 00
Dublin, Cong. ch. 29 39
Girard, Welsh Cong. ch. 6 00
West Millgrove, Cong. ch., toward support Rev. A. B. DeHaan, 10 00—— 63 74
Legacies.—Mad River, Frances J. Snodgrass, by Wm. A. Hale, Trustee, add'l, 250 00
313 74

North Carolina

Southern Pines, Cong. ch. 62 00

Florida

Daytona, Edgar M. Condit, toward support Rev. O. S. Johnson, 250 00
Tangerine, Cong. ch. 3 00——253 00

Young People's Societies

Connecticut.—Greenwich, North Y. P. S. C. E., toward support Rev. W. P. Elwood, 21.11; Plainville, Y. P. S. C. E., for Mindanao, 2.25, 23 36
New York.—New York, Broadway Tab. Y. P. S. C. E., for native worker, care Rev. Edw. Fairbank, 30 00
New Jersey.—Egg Harbor City, Emmanuel Y. P. S. C. E. 3 00
Ohio.—Cleveland, Plymouth Y. P. S. C. E. 5 00
District of Columbia.—Washington, 1st Y. P. S. C. E., for Adana, 20 00
81 36

Sunday Schools

Connecticut.—Monroe, Cong. Sab. sch., 5; Norwich, Greenville Cong. Sab. sch., 7; do., 2d Cong. Sab. sch., 6.51; Waterbury, 1st Cong. Sab. sch., for Albania, 20; do., Sunday Noon Club of 2d Cong. ch., 5, 43 51
New York.—Albany, 1st Cong. Sab. sch., toward support Rev. J. X. Miller, 40; Binghamton, 1st Cong. Sab. sch., for Madura, 25; Wellsville, 1st Cong. Sab. sch., for Shaowu, 30, 95 00
New Jersey.—Bound Brook, Cong. Sab. sch., for Adana, 30 00
Pennsylvania.—Plymouth, Welsh Cong. Sab. sch. 7 94
Ohio.—Cleveland, Euclid-av. Cong. Sab. sch., Sen. Dept., for Albania, 10; Madison, Central Cong. Sab. sch., Sunshine Class, for Albania, 10, 20 00
196 45

INTERIOR DISTRICT

Tennessee

Memphis, 1st Cong. ch. 12 04

Texas

Austin, Ira H. Evans, to const. *Arthur O. Watson*, H. M. 100 00
Orange, Rev. Hampton McMillan, 1 50——101 50

Oklahoma

Gage, Cong. ch. 4 50
Jennings, Cong. ch. 10 00—— 14 50

Illinois

Avon, 1st Cong. ch. 9 50
Chicago, Jefferson Park Cong. ch., 10; Friend, 1.64, 11 64
Harvey, Rev. Joseph F. Flint, 1 00
Malta, Cong. ch., Ladies' Miss. Soc. 9 00
Mont Clare, Cong. ch. 14 50
Olney, 1st Cong. ch. 16 75
Peoria, Friend, 15 00
Roscoe, Cong. ch. 5 65—— 83 04

Michigan

Birmingham, Friends, for Mindanao, 30 00
Detroit, 1st Cong. ch., toward support Rev. J. H. Dickson, 193 17
Flint, 1st Cong. ch. 19 14
Grand Rapids, 2d Cong. ch. 15 00
Northport, Cong. ch. 10 00
———, Friend, toward support Rev. H. C. Hazen, 908 50—1,175 81

Wisconsin

Beloit, 2d Cong. ch. 23 10
Brodhead, Cong. ch., A. Amelia Wales, 9 00
Earl, Cong. ch. 1 00
Lake Geneva, 1st Cong. ch. 25 94
Milwaukee, Grand-av. Cong. ch. 82 00
Potosi, Cong. ch. 58 18
Pulcifer, A. G. Berglund, 1 75——200 97

Minnesota

Lyle, 1st Cong. ch. 10 00
Minneapolis, Plymouth Cong. ch. 148 82——158 82

Iowa

Creston, 1st Cong. ch., H. W. Perrigo, 40 00
Otho, Cong. ch. 5 50—— 45 50
Legacies.—Mason City, Jas. Alderson, 500 00
545 50

Missouri

Cameron, 1st Cong. ch. 10 00
St. Louis, 1st Ger. Cong. ch. 5 00
Springfield, Rev. Gottfried Grobe, 1 00——16 00

North Dakota

Elbowoods, Cong. ch., for work in Turkey, 5 00
Fessenden, Cong. ch. 5 60
Gackle, Ger. Parish Cong. ch., of which 20 toward support Rev. C. H. Maas, 55 00
Leipzig, Ger. Cong. chs., toward support Rev. C. H. Maas, 3 00—— 68 60

South Dakota

Hudson, Friend, 12 50

Nebraska

Lincoln, 1st Cong. ch., toward support Rev. C. T. Erickson, 35 00

Kansas

Burlington, Cong. ch. 15 00
Kansas City, Central Cong. ch. 7 50
McPherson, 1st Cong. ch. 15 00—— 37 50

Colorado

Crested Butte, Cong. ch. 16 66
Denver, Ohio-av. Cong. ch. 28 75
Hayden, Cong. ch. 21 12—— 66 53

Young People's Societies

Illinois.—Wheaton, College Y. P. S. C. E., of which 2.25 for Shansi, 5 65
Colorado.—Fruita, Ger. Y. P. S. C. E. 5 00
10 65

Sunday Schools

Illinois.—Wilmette, 1st Cong. Sab. sch., Sen. and Inter. Depts. 11 75
Nebraska.—Alma, Cong. Sab. sch. 9 63
Colorado.—Greeley, 1st Cong. Sab. sch., for Mt. Silinda, 7.50; Rocky Ford, Ger. Cong. Sab. sch., 11.50, 19 00
40 38

PACIFIC DISTRICT

Idaho

Marble Front, Cong. ch. 2 00

Washington

Spokane, Westminster Cong. ch. 25 00

Oregon

Hood View, Cong. ch. 3 55
Sheridan, Cong. ch. 22 75—— 26 30

California

Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Petaluma, 1st Cong. ch. 15 00
Pinole, Mr. and Mrs. B. T. Elmore, 15 00——102 00

Young People's Societies

California.—La Jolla, Y. P. S. C. E., for Mt. Silinda, 10 00

Sunday Schools

California.—Sherman, 1st Cong. Sab. sch., for Sholapur, 15 00

MISCELLANEOUS

Canada

Montreal, Am. Presb. ch., Woman's Miss. Soc., toward support Miss Edith Lundquist, 125 00

Bulgaria

Sofia, W. W. 20 00

Porto Rico

Fajardo, 1st Cong. ch. 5 00

Turkey

Constantinople, Evan. Greek ch., of which 4.40 for work in Africa, 8 80
Trebizond, Greek Prot. ch. of Bey Alan, 6 60—— 15 40

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer
For sundry missions in part, 13,152 57
For girls' school, Marsovan, 300 00— 13,452 57

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer 6,000 00
For Taiku Girls' Boarding School, care Miss Flora K. Heebner, 55 00
For Kobe Domestic Science building, 300 00— 6,355 00

From *Woman's Board of Missions for the Pacific*
Miss Henrietta F. Brewer, Oakland, California, Treasurer 1,000 00
(Oregon Branch, toward support Rev. E. D. Kellogg), 18 00— 1,018 00

20,825 57

Additional Donations for Special Objects

New Hampshire.—Exeter, Phillips Cong. ch., Friend, for work, care Rev. H. K. Wingate, 25; Hinsdale, Emily H. Estey, for Shattuck Mem. Hall, Oorfa, 1; Sunapee, Mrs. Geo. H. Bartlett, for do., do., 2, 28 00

Vermont.—Brattleboro, Mrs. T. P. Sanborn, for hospital, care Dr. H. N. Kinnear, 2; St. Johnsbury, Rev. C. H. Morse, for student, care Rev. L. F. Ostrander, 5, 7 00

Massachusetts.—Auburndale, Rev. W. Spooner Smith, of which 10 for medical work, care Dr. P. T. Watson, and 100 for other work in Fenchow, 110; Boston, 2d Cong. ch. (Dorchester), Friend, for native teacher, care Rev. Edw. Fairbank, 50; do., Mt. Vernon Cong. ch., missionary rally, for work, care Mrs. R. F. Black, 2.75; do., Mt. Vernon Chinese Sab. sch., for evangelistic work, care Rev. C. A. Nelson, 50; do., Mrs. Geo. Washburn, for Mohammedan work, Constantinople, 10; do., Friends, by Rev. G. H. Gutterson, for Pasumalai College, 4; Concord, Thomas Todd, for hospital, care Dr. H. N. Kinnear, 10; Danvers, Susan S. Driver, for do., care do., 5; Fitchburg, Rollstone Cong. Sab. sch., for pupil, care Mrs. Wm. O. Ballantine, 20; Framingham, Rev. and Mrs. Wallace Nutting, for pupil, care Miss Mary B. Harding, 15; Newton, Mrs. G. A. Mathews and Octavia A. Mathews, for work, care Rev. B. V. Mathews, 10; Newton Center, Edith Basset, for King School, care Miss C. R. Willard, 6; Newtonville, Rev. D. B. Eddy, for Kodai Kanal School, care Rev. W. W. Wallace, 250; Northampton, 1st Cong. Sab. sch., for bed in hospital, care Dr. F. F. Tucker, 20; do., Friend, for heating plant in hospital, care do., 1,000; Pittsfield, Clarence Stephens, of which 75 each for scholarship, care Rev. J. X. Miller, Rev. Wm. M. Zumbro, and Rev. J. P. Jones, 225; South Hadley, Mrs. Gertrude S. Blakely, for work, care Rev. F. H. Leslie, 5; Westboro, C. M. Packard, for native teacher, care Rev. E. Fairbank, 50; Westfield, Mrs. Jane A. B. Greenough, for school work, care Mrs. L. S. Crawford, 25; Worcester, Old South Cong. ch., Olds Club, for kindergarten, care Mrs. C. B. Olds, 40; do., Hope Y. P. S. C. E., for native worker, care Rev. E. H. Smith, 18; do., Plymouth Cong. Sab. sch., Jun. Dept., for work, care Rev. E. H. Smith, 5; ———, Friend, for evangelistic work, care Rev. W. O. Pye, 1,000; ———, Friend, for evangelistic work, care Rev. L. Hodous, 500; ———, Friend, for evangelistic work, care Rev. C. L. Storrs, 500; ———, Friend, for work, care Rev. R. A. Hume, 2, 3,932 75

Connecticut.—Middletown, Mrs. H. Lucentia Ward, for work, care Rev. L. S. Gates, 10; Newington, Agnes W. Belden, 5, and Julia Belden, 5, both for work, care Dr. H. N. Kinnear, 10; Norwich, 1st Cong. Sab. sch., for church building, care Rev. E. H. Smith, 50; Salisbury, Cong. Sab. sch., Mrs. Goddard's Class, for native worker, care Rev. R. A. Hume, 30; Talcottville, Mrs. John G. Talcott, for work, care Rev. John S. Porter, 10; West Suffield, Benj. Sheldon, for hospital, care Dr. H. N. Kinnear, 1, 111 00

New York.—Angola, Miss A. H. Ames, for use of Dr. H. N. Kinnear, 1.75; Buffalo, W. K. Crosby, for library, Madura College, 25; Glenfield, Amelia D. and Jennie M. Yale, for work, care Dr. H. N. Kinnear, 10; Irondequoit, United Cong. ch., Hugh McV. Anderson, for pupil, care Rev. H. C. Hazen, 10; Mt. Vernon, 1st Y. P. S. C. E., for school, care Rev. E. H. Smith, 10; New York, Broadway Tab. Y. P. S. C. E., for orphan, care Miss Dora J. Mattoon, 40; do., Rev. Lyman Abbott, for library, Madura College, 25; do., Mrs. John S. Kennedy, for Anatolia College, 5,000; Poughkeepsie, Mrs. John Winslow, through National Armenia and India Relief Ass'n, for traveling expenses of Dr. Ruth A. Parmelee, 250; do., Harriet L. Osborne, for use of the Misses Verrill, 9; White Plains, Rev. Henry T. Perry, for hospital, care Dr. Jesse K. Marden, 22.45, 5,403 20

New Jersey.—Glen Ridge, Cong. Sab. sch., for the B. Frank Carter Mem. Bed in hospital, care Dr. F. Van Allen, 40 00

Pennsylvania.—Allentown, Robt. R. Fritsch, for hospital, care Dr. H. N. Kinnear, 1;

Ardmore, Mrs. C. H. Ludington, for pupils, care Rev. T. D. Christie, 90; Norristown, Schwenkfelder Sab. sch., for use of Miss Flora K. Heebner, 6.04; do., Schwenkfelder Y. P. S. C. E., for do., care do., 15; Palm, Schwenkfelder Y. P. S. C. E., for use of Miss F. K. Heebner, 10; Scranton, F. K. Brewster, for work, care Rev. J. R. Brewster, 5.50, 127 54

Ohio.—Cleveland, Mrs. J. C. Beardslee, for hospital, care Dr. H. N. Kinnear, 5; Elyria, 1st Cong. Sab. sch., Prim. Dept., for pupil, care Mrs. J. H. Dickson, 15; Oberlin, The Oberlin-Shansi Mem. Ass'n, for expenses of Shansi Mem. Academy, 1,100; Ravenna, Cong. Sab. sch., Beginners' and Prim. Dept., for school, care Miss A. L. Millard, 6.69; Toledo, Washington-st. Cong. Sab. sch., for work, care Rev. P. L. Corbin, 25, 1,151 69

Florida.—Arlington, Mrs. Mary C. Sayre, for work, care Rev. J. R. Brewster, 20 00

Illinois.—Champaign, 1st Cong. ch., for work, care C. C. Fuller, 5; Chicago, New England Cong. ch., Friday Bible Class, for native worker, care Miss Frances K. Bement, 25; do., Kenwood Evan. ch., Mrs. W. F. Gorrell, for girls' school, care Rev. P. B. Kennedy, 5; Gridley, Cong. Sab. sch., Bessie Kent's Class, for pupils, care Mrs. G. G. Brown, 8.25; do., Y. P. S. C. E., for do., care do., 8; Polo, H. W. Hey, for use of Rev. L. C. Powers, 50, 101 25

Michigan.—Lansing, Rev. F. W. Sass, of which 5 for Alice Home, care Miss Edith Gates, and 5 for boys' school, care Rev. and Mrs. A. A. McBride, 10; Northport, Cong. ch., Ladies' Aid Soc., for work, care Rev. and Mrs. F. H. Leslie, 10, 20 00

Minnesota.—Granada, Ira Clynick, for hospital, care Dr. H. N. Kinnear, 1; St. Cloud, Alumni, for pupil, care Miss E. M. Atkins, 15; do., Anna Holmberg, for building fund, care do., 65, 81 00

Missouri.—La Belle, Mrs. S. F. Johnson, for work, care Miss Annie E. Gordon, 10 00

Nebraska.—Lincoln, Mr. and Mrs. G. O. Smith, for native helper, care Dr. F. F. Tucker, 45 00

Kansas.—La Crosse, Mr. and Mrs. Jas. H. Little, for work, care Rev. Lewis Hodous, 225 00

Washington.—Seattle, A. H. Marsh, for pupil, care Dr. C. W. Young, 10 00

Oregon.—Forest Grove, Friends, through Rev. R. M. Cole, for kindergarten, care Miss Nellie A. Cole, 25; La Grande, H. L. Underwood, for work, care Dr. E. P. Case, 5; Salem, Mrs. E. E. Pentland, for pupil, care Miss E. M. Atkins, 5, 35 00

California.—Hollywood, Meth. Epis. ch., of which 12 for Anatolia Hospital, care Dr. J. K. Marden, and 1 for work, care Mrs. S. D. Riggs, 13; Los Angeles, Plymouth Cong. ch., Friend, for work, care Rev. W. C. Fairfield, 50; San Diego, 1st Cong. ch., S. E. T., for work, care Dr. H. N. Kinnear, 10; do., E. G. Cutting, for hospital, care do., 5, 78 00

Canada.—Ottawa, Edwin and Marion Charleson, for work, care Miss Annie E. Gordon, 25; Scotland, Ida L. Foster, for Bible-woman, care Miss Dora J. Mattoon, 20; Westmount (Que.), D. W. Ross, for work, care Rev. H. M. Irwin, 50, 95 00

From the *Canada Congregational Foreign Missionary Society*
H. W. Barker, Toronto, Ontario, Treasurer
For rebuilding house, care Dr. F. F. Tucker, 700 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer
For work, care Rev. A. E. LeRoy, 60 00
For organs, care Miss Susan W. Orvis, 78 75
For work, care Dr. G. C. Raynolds, 25 00
For work, care Mrs. Edw. Fairbank, 50 00——213 75

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer
For use of Mrs. F. F. Tucker, 20 00
For pupils, care Rev. R. A. Hume, 7 50
For King School, care Miss C. R. Willard, 6 00
For student, care Miss F. K. Bement, 2 00
For use of Miss Grace I. Towner, 9 00
For pupil, care Rev. J. X. Miller, 25 00
For pupil, care Miss Gertrude Chaney, 15 00——84 50

Income Higher Educational Work Endowment

For Armenian teacher, Sivas Teachers' College, 264 00
For Theological Training School, Shaowu, 200 00
For salary of teacher, Amanzimtoti, 279 23
For salary of president of Anatolia College, 250 00——993 23

13,512 91

Donations received in February, 47,108 00
Legacies received in February, 12,719 50

59,827 50

Total from September 1, 1913, to February 28, 1914. Donations, $398,148.70; Legacies, $49,372.44 = $447,521.14.

Jaffna General Medical Mission

England.—Liverpool, Miss P. M. Given, 48 50

Albanian Work

Maine.—Orono, Rev. Joseph B. Lyman, 1 00

Vermont.—Brattleboro, Center Cong. ch., 100; Wallingford, Friend, 2, 102 00

Massachusetts.—Auburndale, Friend, 2; Cambridge, Abery S., 5; Hyde Park, Frances C. Sparhawk, 5; Longmeadow, Friend, 5; Newton, Eliot Cong. ch., 5; Northampton, Mrs. Marion P. Bridgman, 10; South Hadley, Mrs. Gertrude S. Blakeley, 5, 37 00

Rhode Island.—Woonsocket, Alice H. Bushee, 5 00

Connecticut.—Bristol, Federation of Churches, 355.90; Hartford, Asylum Hill Cong. ch., of which 100 from Friend, 125; do., Friend, 3; Orange, Rev. and Mrs. Newell M. Calhoun, 5; Terryville, Two friends, 25, 513 90

New York.— ———, Friend, 500 00

Ohio.—Cleveland, Euclid-av. Cong. ch., H. J. C. 50 00

Louisiana.—New Orleans, Friend, 1 00

Illinois.—Chicago, New England Cong. ch., Victor Lawson, 250; do., South Cong. ch., E. H. Scott, 25; do., Kenwood Evan. ch., L. G. Chrisman, 1; do., Clara M. Ickes, 5; Evanston, 1st Cong. ch., 190.95; Springfield, Miss J. E. Chapin, 5, 476 95

Minnesota.—Minneapolis, E. F. Melony, 100 00

Iowa.—Des Moines, M. H. Smith, 10; Eldora, J. F. Hardin, 10, 20 00

Nebraska.—Lincoln, Zion Cong. ch., The Misses Grove, 40; do., Vine Cong. ch., Mrs. Luella Hartley, 10; do., Misses C. Preston, 5, D. Green, 5, E. Beach, 1, 11, 61 00

Colorado.—Denver, Plymouth Cong. ch. 105 00

Washington.—Anacortes, Geo. M. Hagadorn, 20; Spokane, Cannon Hill Neighborhood Cong. Sab. sch., 2.51, 22 51

California.—Berkeley, 1st Cong. ch., 40.50; Claremont, Cong. Sab. sch., Pilot Class, 10; Pomona, S. M. Jacobus, 25, 75 50

Canada.—Hamilton, W. A. Noble, 10 00

Porto Rico.—Fajardo, Cong. ch. 25 00

2,105 86

Go or Send
Your Money or Your Life

IF the greatest thing in the world is to be a missionary, then the next greatest thing must be to make a missionary possible. Have you ever thought of using your money in that way? Have you ever considered what a privilege and joy it would be to stand behind one of our American Board workers in such a way as to make him your substitute on the foreign field?

We can refer you to a number of people who have "their own missionary," and they will tell you what deep satisfaction the relationship brings. One person in making the arrangement wrote: "You cannot know what this step means to me. I have been waiting twenty years to write you this letter, until I could command enough income to support one of your missionaries on my own account."

Another supporter of the Board sustains almost a fatherly relation to one of our workers in China. The visit of the young missionary in his home before sailing, the exchange of letters, the resulting study of China, the daily remembrance at the family altar, bind these two men together in a very tender way.

We are seeking for forty-three new missionary families this year. Each family must receive a salary, an outfit, a traveling allowance, and some must have houses built. Who will help? Who will place his self-sacrifice and devotion alongside of the self-sacrifice and devotion of the one who goes? Two investments are necessary in this work, the investment of money and the investment of life. Which end of the partnership will you take?

If you wish to support a missionary this year, the Board will assign you a worker from among our new appointees, so that acquaintance may begin at an early date. If you must wait several years we should be glad to know of your desire, so that we may have you in mind. Write to us as to the sum needed and all other details. You can make no inquiry which will command more careful attention on the part of the officers of the Board than this.

CORNELIUS H. PATTON, *Secretary*
FRANK H. WIGGIN, *Treasurer*

Congregational House, Boston, Mass.

THE SACRED CARPET ABOUT TO START ON ITS JOURNEY FROM CAIRO TO MECCA

See page 225